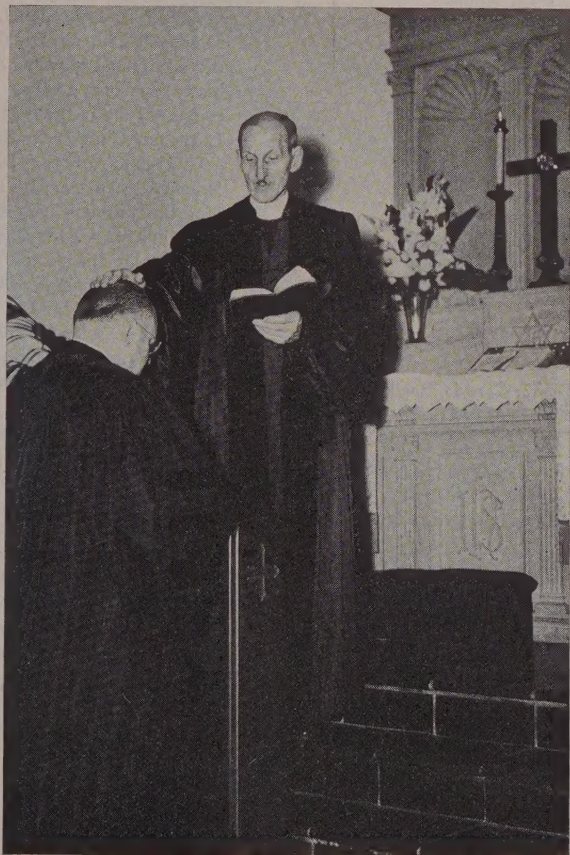


The LUTHERAN



INSTALLATION—President Beasom of California
Synod by Dr. Walter H. Traub

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The LUTHERAN

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Installation of President Beasom

FILLING the First English Lutheran
Church of Los Angeles, Calif., to overflow-
ing, Lutherans gathered from many parts
of the Synod of California (including Ari-
zona) to participate in the installation of
James Prince Beasom, D.D., as the first
full-time president of synod, Wednesday
evening, January 24.

Walter H. Traub, D.D., pastor of Kountze
Memorial Church, Omaha, Nebr., preached
the inaugural sermon and installed Pres-
ident Beasom, having been appointed to
represent both the synod and the United
Lutheran Church in America.

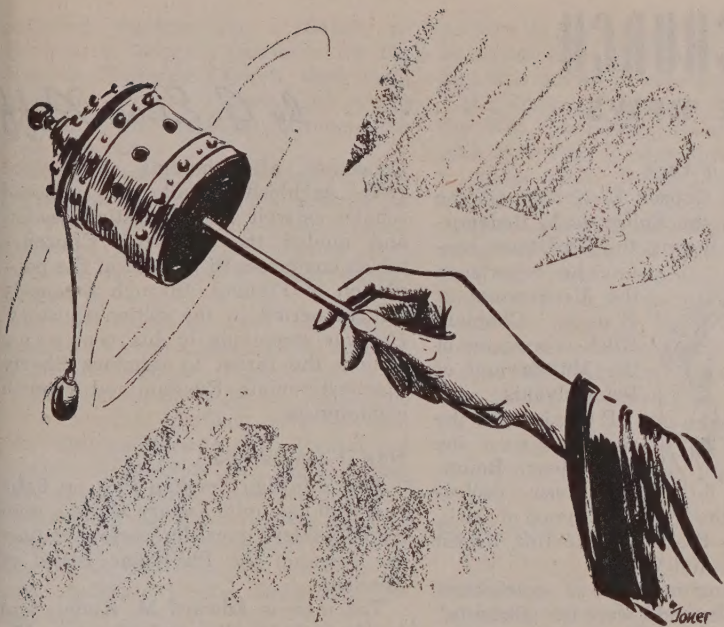
Liturgists for the formal service were
Howard A. Anspach, D.D., and the Rev.
H. Paul Romeis, the two vice-presidents
of synod; and Albert B. Schwartz, D.D., a
member of the Home Mission Committee
of synod and pastor of the church in which
the service was held.

The procession of more than forty pas-
tors was preceded by a choir of 150 voices,
which was directed by the Rev. John B.
Nield, Mus.D., pastor of St. Mark's Lu-
theran Church, Los Angeles.

Following the installation service, the
Women's Missionary Society of the South-
ern Conference sponsored a reception in
the banquet hall of the church. Young
men from the Southern California District
Luther League acted as ushers.

Preceding the service a two-day pro-
gram of synodical committees and a Pas-
tors' Pre-Lenten Retreat were held. Tues-
day evening an inaugural banquet was
held, at which Mr. Ritz Heerman, super-
intendent of the California Lutheran Hos-
pital, and President Beasom were the
speakers. Birjer Tinglof of St. Paul's Lu-
theran Church, Santa Monica, was toast-
master.

The Synod of California was organized
in 1891. It now consists of 38 parishes,
containing 16,055 members. The increase
for the year reported in the 1945 Year
Book was 1,288.



MECHANIZED PRAYING

THE number of THE LUTHERAN's readers who can identify the object pictured by Mr. Jones is very few. It is thus no reflection on the merit of the drawing that we supply its name, which is a "prayer wheel" such as is used by Buddhists in Thibet. The worshiper inserts in the wheel a piece of paper on which his petition has been written, and then whirls the device around his head. Presumably the deity he addresses is impressed and persuaded to grant the wish of the devotee.

The Thibetan "prayer wheel" is one of many devices by which praying has been implemented. Scholars have found ways of appealing to a higher unseen Being that range from the crude and cruel slaughter of living victims of superstitions to the burning of votive candles and the periodic recitation of prescribed prayers. We have no evidence that the Jews knew of prayer wheels in the period of Jesus' ministry among them, but He did find occasion to warn them, "But when ye pray, use not vain repetitions as the heathen do."

The kind of praying which it is the privilege of every believer to enjoy implies the nearness of God, our capacity for such spiritual discernment as enables us to commune with Him in spirit and in truth, and the consciousness of our need of His aid, guidance, and forgiveness.

None of the qualifications have vigor when the prayer has lost its true basis, which is the presentation to God of His promises.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

A Lutheran in Paris

CHAPLAIN GEORGE E. KLICK was the preacher in the *Eglise de la Redemption*, Paris, during the Christmas season, he reports in the *Ministerium at Work*. Chaplain Klick is a pastor of the Ministerium of Pennsylvania.



Present at the service were the Rev. Henri Boury, *Inspecteur ecclésiastique* of the Lutheran Synod of Paris, and Pastors Frank Wheatecroft, Ernest Brunnarius, and Waltz.

Holy Communion was celebrated. "Pastor Waltz and I were the officiants," writes Chaplain Klick. "I gave the bread in English and he gave the wine in French, and pronounced the blessing. Bishop Boury spoke his appreciation of the part Americans played in liberating his country, and how chaplains ministered to the wounded liberators.

"I have visited four Lutheran pastors and have dined at the homes of Bishop Boury and Pastor Waltz."

There are twenty Lutheran parishes in and about Paris. It was at *L'Eglise St. Jean*, Bishop Boury's church, that the Lutheran World Convention was held in 1935.

New archbishop in Finland

BISHOP ALEKSI LEHTONEN of the Diocese of Tammerfors has been elected archbishop of the Lutheran Church of Finland, according to a report received from Stockholm by *Religious News Service*.

He succeeds Erkki Kaila who died in

December, after holding office since 1935. Archbishop Kaila was a noted scholar as well as ecclesiastical leader and guided the Lutheran Church—which comprises 96 percent of the population of Finland—through a tensely critical period in the nation's history. He was strenuous in his warning against the threat to religious liberty manifest among Russian and Finnish communists.

Now it can be told

THE *Saturday Evening Post* on February 10 has quite a story about a man who organized guerrilla warfare against the Japs on the Philippine island of Mindanao.

The man is Edward M. Kuder, and his name is familiar to Lutherans. His father, Calvin F. Kuder, joined the staff of the Lutheran mission in Rajahmundry, India, in 1891. The Kuders were skillful and highly regarded missionaries over a long period. Their son Edward was brought up on the India mission field.

Perhaps that's where he got his ability to get along well with native peoples, such as he demonstrated among the Moros of the Philippines as reported by the *Post*.

Mr. Kuder recently visited the Muhlenberg Building in Philadelphia—where THE LUTHERAN is edited, and where Mr. Kuder's aunt, Mrs. W. F. Morehead, is a Women's Missionary Society executive.

Awakening of Orthodox

THE Eastern Orthodox Churches have not in many decades attempted such a forceful effort to prepare for a new day as they have been doing this last month in Moscow.

Called together for a Sober, or Council, to select a patriarch for the Russian Orthodox Church, they seem about to achieve a permanent world council of the Orthodox churches—the first in history.

Alexei, former Metropolitan of Leningrad and Novgorod, was selected as the thirteenth patriarch of the Russian Orthodox Church, and crowned amid gorgeous ceremonies in Bogoyavlenski Cathedral.

In all, delegates from eighty-nine Eastern Orthodox dioceses throughout Russia and eastern Europe took part in the council, including the Patriarchs of Alexandria, Antioch, and Georgia. Metropolitan Benjamin, Patriarchal Exarch of America and the Aleutian Islands, was among those present.

Obviously the Council has a political angle. A strongly integrated Orthodox Church on the Continent will be a direct challenge to the designs of the Vatican.

It was not accidental that representatives of the Soviet State were participants in the coronation ceremonies in Moscow. The Communist Party paper, *Pravda*, gave one-sixth of its space the day after the coronation to reporting the event.

Stay off the trains

"CANCEL, curtail, or postpone," is the advice of the War Committee on Conventions about 1945 church assemblies. Representatives of the Federal Council of Churches recently conferred with Col. J. Monroe Johnson, chairman of the committee, and Richard H. Clare, secretary.

The churchmen learned that the War Committee would be more inclined to issue permits for legislative meetings required by constitution or by by-laws under articles of incorporation or legal charter, if drastically reduced in size, than for conferences for leadership training or professional purposes.

In the immediate future, very few

permits of any kind will be granted, it was made clear. Postponement of meetings that cannot be cancelled is advised.

Dr. Roswell P. Barnes reported that the War Committee is less concerned with travel on local transit lines than on main lines. Permits are not required for "purely local meetings of more than 50 persons using only city or suburban transit facilities—or in the case of rural communities, transit facilities within the normal trading area—and for which no hotel sleeping accommodations are necessary."

Also excluded from the ban are summer schools at educational institutions for which a fee is paid, as well as summer camps which can be reached by automobile or suburban trains without use of main railroad lines.

Flare on floor

THE church convention situation was aired in the U. S. Congress on February 9 when Representative Robert F. Rich reported that the Scranton, Pa., ODT had refused permission for the annual meeting of Methodists of the Wyoming Conference (northeastern Pennsylvania and adjacent New York).

"If the churches . . . can't have these annual meetings," he said, "the churches of this country will be retarded. If we prohibit them from meeting, the very essence of our national life has been destroyed." Representatives Hoffman and Rankin added similar words.

Representative Alfred L. Bulwinkle (member of executive board of United Lutheran Church) ended the flurry of debate by reminding that 200,000 freight and passenger cars have been tied up because of weather and other reasons. "Our first endeavor and thought must be to win victories in the Pacific and in Europe."

ODT spokesmen said the Rich statement was the first public criticism of the carrying out of the convention ban ordered by James F. Byrnes.

IN THE WORLD'S EYE

By Julius F. Seebach

The Public deserves a little indulgence on the part of the authorities, if it is hesitant and confused by the pressure for the drafting of nurses. Fully aware that the need for nurses has naturally been stepped up by the quickened tempo of war casualties (11 general hospital units, for which 913 nurses were needed, were sent overseas in December without a single nurse), their own hospital experience makes them doubtful of Surgeon-General Kirk's assertion that civilian hospitals are hoarding nurses. Col. Florence Blanchfield, Chief of the Army Nurse Corps, does not favor the draft, and thinks that the present volunteer rush will dispose of the need. Nurses themselves complain that they have been hindered in volunteering by too much red tape, too high a physical standard—turned down for hammer toes, crooked teeth and overweight, for example. Since physical standards for draftees have already been reduced, it could just as well operate for nurses. Still another reason for nurse shortage seems to rest upon the charge of racial discrimination raised by the National Association of Colored Graduate Nurses, which asserts that of the 1,200 available colored nurses in New York City alone only 68 have found service with the armed forces.

The French Army is busily engaged in reorganizing. There is talk of the assembling of 1,000,000 soldiers for fighting service, if the U.S.A. will arm them; but the war might be over before they would be ready. However, the chief activity to which they are committed just now is the setting up of detachments "for the military government of Germany." Groups receive

four-week training courses for this sort of police duty. Whether the French hope to take over the policing of Germany when once it is conquered is not clearly indicated, but there is no doubt they would be willing. The training of this ambitious police force is based on the presumed necessity for direct administration in Germany, because "judging by experience, reliable German officials are rare." France evidently does not believe in "good Germans." That's a pity, for it will not make for peaceful or understanding administration.

Most Americans believe it is a wise provision, and in consonance with a proper separation of church and state, that Federal funds should not be appropriated for education in sectarian schools. This has been repeatedly set forth in Congressional enactments. Only the Roman hierarchy labors untiringly to override this rule. As late as 1917 Congress specifically declared that "no appropriation of the Treasury of the United States should be used for the education of Indian children in any sectarian school." This was but a repetition of earlier actions, and shows that on various occasions the decree had been side-stepped. A late illustration shows how the side-stepping continues. In 1943 the Senate's Indian Committee voted to cut the usual \$146,500 appropriation by \$52,250 for 1944, because money had been used contrary to this law; yet in the end the final report of this committee incorporated the original amount, due to pressure. Where it went is shown in a late statement by the Home Missions Council (Protestant), recently held in Atlantic City. It pointed out that nearly

all of the \$146,500 went to Catholic missions. As an illustration, Holy Rosary Mission at Pine Ridge, S. D., received \$35,000 in 1943.

Associated Press recently reported that the New York Regional OPA office had evolved a plan for using the public schools to enforce ceiling prices. Princeton, N. J., was chosen for the experiment. The children are being given ruled sheets spaced for the writing in of names of articles, the price and the OPA ceiling. They are instructed to take these sheets home, and interrogate their parents to find what prices they had paid for these articles, and then to write the price in. When the sheets are brought back the prices ascertained are to be compared with the ceiling prices posted in the school halls. The OPA hastens to assert that the children are not asked to report violations, but it would be strange indeed if they were not revealed. How otherwise could the object of "enforcing" ceiling prices be accomplished? Two things rise up for serious consideration in this project: (1) This activity can hardly fail to interfere greatly with the legitimate instructional operations of the school; these are distracted enough now. (2) It opens the door for a system perilously like that used by Hitler for Nazi indoctrination, through which children were led to spy on their parents and report their chance remarks. For their own sakes, as well as for the primary purpose of their being, schools should not be involved in such a practice nor should the children of the schools be contaminated by the spirit invoked.

Italy's Premier Bonomi told the Allies (January 31) that the Italian economy "cannot bear up under the massive weight" of the financial burden imposed by the armistice. This was his introduction to a request for "credits in dollars and pounds" to meet Italy's

current expenses, since she feels she can pay only "the war expenses of Italian troops who are fighting at the front." Yet these likewise were armed and equipped at Allied expense. The reason lies in a recent disclosure that high-ranking Fascists had smuggled \$500,000,000 into neutral countries for their personal use in the anticipated event of defeat, or for undercover prosecution of totalitarian schemes. One of the most troublesome and necessary tasks of the Allies in post-war times will be the recovery of vast sums so stored away by the Axis hijackers. Lauchlin Currie, for our Foreign Economic Administration, is even now seeking co-operation from the Swiss to control more than \$1,500,000,000 believed to be deposited in Swiss banks under assumed names by the Nazis.

Some Curiously contradictory domestic situations are in the making for the general public. Just how the following facts can be resolved into a harmonious whole is hard to see: (1) We are warned to be sparing with supplies because of impending shortages of canned food, of fresh vegetables and grains. (2) We are informed that greatly increased amounts of food and other articles will be necessary for the armed forces, and for liberated lands in Europe and elsewhere. (3) We are confronted with a considerable depletion of farm workers by the drafting of young farm workers for the armed forces, and this has already carried with it the threat of a smaller acreage under cultivation during the coming season. (4) The nation's distillers were granted a whiskey producing "holiday" from the sole production of industrial alcohol for war purposes during January, with the half-promise that April might be another "holiday." This would mean a further use of grain to be subtracted from the already depleted food supplies. Who can give the answer and prove its title to confidence?

National Lutheran Council Maps Future

Adoption of New Constitution Enlarges Scope of Inter-Lutheran Co-operation

THE National Lutheran Council was reorganized at its annual meeting, January 23-26, in New York City. A new constitution, approved in 1944 at conventions of the eight church bodies which participate in the Council, was adopted without dissent.

This long step toward practical working unity of Lutherans in America resulted from discussions begun at the Council meeting three years ago. Details of the proposed constitution were straightened out in meetings last year.

Under the next constitution the work which the Council has been doing during the last quarter century will be more clearly defined and better organized. Some new work begun during the present war—particularly that of the Commission on American Missions—now becomes a permanent part of the Council program. One task never before assumed by the Council, that of student work at 300 colleges and universities, will be undertaken on July 1.

Most important—the constitution is



NATIONAL LUTHERAN COUNCIL Convention held in the Board Room of the Lutheran Church House, 231 Madison Avenue, New York City

(Seated, l. to r.) Rev. Alfred Jensen, Des Moines, Iowa; Dr. T. O. Burndtvedt, Minneapolis, Minn.; Dr. A. Haapanen, Hancock, Mich.; Dr. M. R. Hamsher, Harrisburg, Pa.; Dr. P. O. Bersell, Minneapolis, Minn.; Dr. Ralph H. Long, New York City; Dr. Wm. G. Sodt, Milwaukee, Wis.; Dr. Martin Anderson, Chicago, Ill.; Mr. S. Frederick Telleen, New York City.

(Standing, l. to r.) Dr. G. H. Bechtold, Philadelphia, Pa.; Dr. Clarence Stoughton, Staten Island, N. Y. (substituting for Mr. G. R. Greiner, Ridgway, Pa.); Mr. Harold Hegstrom, Washington, D. C.; Dr. Oscar A. Benson, Chicago, Ill.; Dr. A. A. Zinck, Milwaukee, Wis.; Dr. P. D. Brown, Salisbury, N. C.; Dr. W. H. Greever, New York City; Dr. T. F. Gullixson, St. Paul, Minn.; Dr. J. J. Scherer, Richmond, Va.; Dr. J. Bodensieck, Dubuque, Iowa; Mr. Randolph E. Haugan, Minneapolis, Minn.; Dr. R. C. Sorrick, Silver Springs, Md.; Dr. Harold Yochum, Detroit, Mich.; Dr. Emil E. Fischer, Philadelphia, Pa. (substituting for Dr. Armin G. Weng, Chicago, Ill.); Mr. Robbin Wolf, Pittsburgh, Pa.; Dr. Franklin Clark Fry, New York City; Dr. Emmanuel Poppen, Columbus, Ohio. Attending, but not in picture: Dr. Rees Edgar Tulloss, Springfield, Ohio, newly elected president; Rev. John M. Jensen, Spencer, Iowa (substituting for Dr. N. C. Carlson, Blair, Nebr.); Dr. J. A. Aasgaard, Minneapolis, Minn.

an open door for the participating church bodies to enter into co-operation through the Council in "publicity, statistics, welfare work, missions, education, student work, and other fields." In other words, the possibilities are unlimited.

Structure

Basic working units of the new Council are called divisions. Three of these are immediately established: Division of American Missions, Division of Public Relations, and Division of Welfare. Student work will eventually be organized as a division. Within divisions, departments may be established, such as the Department of Research and Statistics within the Division of Public Relations.

Agencies set up by the Council to deal with emergency situations are called commissions, such as the Service Commission now ministering to personnel of the armed forces. Commissions will be disbanded as soon as they have fulfilled their purposes. The new constitution also provides for bureaus, which shall be supervised by the executive director.

Achievement

Meeting at the peak of the war effort, the Council could give only minimum attention to problems involved in the reorganization. Most attention was required by reports on work now under way in various phases of Lutheran World Action.

Attendance at Lutheran Service Centers increased from less than two million in 1943 to almost four million in 1944. Evidence was given of effective work of these centers. Constant communication has been maintained by the Service Commission with 543 National Council chaplains in all branches of the armed forces and in all parts of the world. Religious tracts and folders distributed since 1941 number 10,811,250, plus 1,169,000 prayer books.

"Today all ports of embarkation are begging us for large shipments of religious supplies to be distributed in all combat zones to men who must face death," said N. M. Ylvisaker. Chaplains of all denominations write, "The religious material provided by the Lutheran Church is undoubtedly the finest available to us," he reported.

A five-point program for the demobilization period has been developed by the Council. This includes: (1) Continuation of ministry of chaplains and service pastors in military areas; (2) Continuation of service-center activities in camp and demobilization areas, and conversion of service centers in strategic areas for permanent use; (3) Where needed, provision of a Lutheran ministry for the hospitalized; (4) Information and consultation service to churches and pastors regarding demobilization problems; (5) Ministry to dislocated, migrant, and returning industrial workers and their families.

American Missions

Never before in American Lutheran history has an important project involving co-operative effort advanced with such dramatic swiftness as that of the Commission on American Missions.

Beginning in 1942 as an effort to meet the spiritual needs of migrants into war-industry areas, this commission has already taken the place of the Lutheran Home Missions Council, and has become a permanent division of the National Lutheran Council. In meeting the complex home mission problems of the post-war period, it will undoubtedly become an outstanding mechanism of Lutheran action.

Commending the Commission for its record of service in war-industry communities and its highly successful home mission conferences in Saskatoon and Minneapolis, the Council assigned three probable future tasks to the new division. A special committee was appointed to study the problems of establishing a

department of Jewish and Negro work. Approval was asked from participating bodies for the establishment of a Department of Rural Church Life to face the question of overlapping Lutheran parishes in rural areas, to promote study conferences, to explore the relationship of the rural church to the social, educational, economic needs of the community, and to interpret to the church as a whole the strategic importance of a rural life.

World Action

Reporting on the 1944 appeal for Lutheran World Action, Dr. Paul C. Empie commended the "smooth, efficient co-operation on the part of the officials and directors of the Church bodies." There was raised last year \$1,536,000, which was 17 percent above the goal. The goal for 1945 was set at \$1,790,000 of which \$900,000 is designated for the Church Abroad and \$890,000 for all other causes. The councilors spoke of the goal as a "minimum" and urged that congregations seek to raise at least \$2,500,000, voting that all amounts above the "minimum" should go to Church relief and spiritual service abroad.

Welfare Department

The Department of Welfare reported that the philosophy of Lutheran social work is being more clearly interpreted to the church. Welfare agencies in all sections joined in a co-operative approach to their common problems. Interest was shifted from material relief to personal service, with full use of public resources in the administration of economic security.

It reported the initial success of its new placement service and its current campaign to recruit high school and college students for trained leadership in social work. It reported requests that the division develop a plan for accreditation of intersynodical Lutheran social agencies and institutions, and



Dr. Rees Edgar Tulloss,
President of Wittenberg College,
Springfield, Ohio
Elected President of the National
Lutheran Council

urged that particular attention during coming years be given to the promotion of welfare services in rural areas and among minority groups.

The division's Committee on Social Trends was instructed to prepare a statement on the Christian attitude toward the race question, for submission at the next annual session. The Council elected the Rev. Henry J. Whiting, Milwaukee, Wis., executive secretary of the Lutheran Welfare Society of Wisconsin, to serve as field worker for the division.

Religious Liberty

A statement "strongly advocating religious liberty in all the liberated lands of Europe" will be prepared and issued by the executive committee of the National Lutheran Council.

Proposed by Dr. Franklin Clark Fry, the resolution on religious liberty will
(Continued on page 21)



WASHINGTON

By OSCAR F. BLACKWELDER



RAYMOND CLAPPER

ON a May day, 1940, the late Raymond Clapper, ace reporter and commentator, wrote a column he called "harsh." This writer has kept it. The last part of that column contained these words—true in 1940, truer in 1945—"All Washington moves, in these hours, under a sense of sober humility, in the presence of events which confound the faith and ethics of the Christian world. One thinks of democracy, of the decent way of life so laboriously cultivated through the ages, and sees it now hanging on the cross. And one wonders what is to come after this calvary. Who knows any answers in these times? On an afternoon like this, when the sky is so warm and bright here, and dripping with death in Europe, words coming out of a typewriter seem but trivial bits of futile impertinence."

A DOG'S LIFE

A LADY had to send her six weeks' old pup to the "pound" for painless death. There was no room in her crowded apartment. "A Goose for the Gander," playing here at the National Theater, had to have a dog. So the pup was saved for a theatrical career under the name "David Wilkes-Booth Barrymore Garrick." Gloria Swanson and Conrad Nagel are the stars and named him. He'll go on the road with the company when the show leaves Washington.

FATIGUE POISON

It is common talk in this town that so many people have lost their manners. Perhaps lots of this comes from

sheer weariness over long, peculiar working hours, traffic that gives no promise of improving soon, standing in lines everywhere, so little gasoline, rationing that seems to pinch here particularly. All this when Washington is expected to form the hub of much of the war activity. Average people in bus and street car, as well as the man who is supposed to be a "statesman," are in this jam. Perhaps something rather deep is the real secret of any loss of manners—"fatigue poison." That means diminished capacity for work.

JOHN RANKIN

REPRESENTATIVE RANKIN has been in the Congress about a quarter of a century. He is a genius in parliamentary procedures and is easily one of the best speakers in the House. In the opening of the new Congress he got through an amendment to the House rules, continuing the former Committee on Un-American Activities, popularly known as the Dies Committee, and achieved his determination to make it a standing committee of the House. The varied reactions to this unusual feat illustrates the significance of the move. It will be worth close watching. Properly manned, this committee can serve a very real purpose, in this commentator's mind. It must not be a witch-hunting nor Ku Klux Klan enterprise. Some of the former committee methods must be changed. One of the most significant sides to this vote was the combination of a block of Southern Democrats with a large number of Republicans. The coalition would be powerful in other directions if it continues.

A FUTURE HAPPENING

Prospects of United Lutheran Church in Canada Grow Brighter

By ERNST A. TAPPERT, Linguistic Secretary,
Board of American Missions

THE exigencies of war always result in radical changes, not only in the political and economic life of the nations affected, but also in the administration and organization of the Church. In our country the Civil War caused a serious division in the church bodies which had a large constituency in the South—especially the Methodists, Baptists and Presbyterians—a break which was not healed until the present time. In our own Church, the first World War brought about a union of the three oldest Lutheran church bodies, an event which many had not expected would occur for years to come. The present war seems to be leading to another and still greater union of our Lutheran forces for which we had been hoping and praying, and which now seems to be closer at hand. It seems that as the country is uniting its strength in an effort to bring the conflict to a speedy conclusion, the Church also begins to realize the truth of the slogan, "United we stand, divided we fall," thus clearing the deck of all obstacles to a united effort, and girding itself for the conflict which is awaiting her as an aftermath of the war.

Continental in Extent

This time this trend toward greater unity is not confined to the Church in the United States, but finds an echo also in the Church of Canada. Here the factors which divided were not doctrinal, but rather racial and linguistic. And these are definitely on the wane. In 1932 a commission was appointed by the United Lutheran Church to make a survey of our Church throughout the Dominion of Canada. The members of the commission were Dr.

Ellis B. Burgess, Dr. Gould Wickey, and Dr. E. A. Tappert. This commission spent a month in Canada, holding conferences with pastors and groups of laymen, and finally brought in a report to the ULCA Convention in Philadelphia, which contained a number of recommendations, of which we will mention only one:

"That the United Lutheran Church in America will give its approval, if



Secretary E. A. Tappert, D.D.

and when desired, to the organization of an independent United Lutheran Church of Canada, embracing all Lutheran congregations in the Dominion, provided no relationship be established with any other general body of Lutherans that is not established with the United Lutheran Church in America."

All the recommendations of the commission were adopted.

This was the first step taken by any of the Lutheran bodies working in Canada. Twelve years have passed, and this haven has never stopped working. With the exception of the Missouri Synod, all the church bodies have taken similar action, and the movement for organizing a United Lutheran Church in Canada is gradually coming to a head. The first definite step to the realization of the principle expressed above was taken last summer, when a very harmonious meeting was held at which representatives of all the larger church bodies—among them some of their presiding officers—agreed to the forming of a National Lutheran Council of Canada. A constitution for its governance is to be submitted in April 1945. About half of the constituency of this Council comes from the United Lutheran Church; the balance is made up of members of the American Lutheran Church and the Scandinavian synods. The most hopeful feature of this movement is the fine spirit of harmony and co-operation which has prevailed in the deliberations, and will, we hope, continue to the end; that is, until more practical forms of co-operation are in process.

Financial Support

The question may be asked: How will this Church get along with its mission work, which so far has been largely supported from the United States?

The answer is: They cannot get along without outside help—at least not for some time. The plan is to continue the support from the States on a schedule of a 10 percent annual reduction, which would give the new body ten years in which to adjust itself and prepare for the time when it must stand on its own feet. It is natural that when people have been supported for a long time they get used to their inability to support themselves, and do not make an effort that is commensurate with their ability to help themselves. We are con-

vinced that this plan will work no hardships on the missions, but will prove beneficial to all concerned. People generally do not know what they can do until they are confronted with an emergency which forces them to do what had seemed to them impossible.

It may take a few years before the United Lutheran Church of Canada becomes an actual fact. An important development like this cannot be hurried; but the road is clear and the green light is given. Now it is up to the Canadians themselves, if they want to speed the day. During the interval we still have an opportunity to get our missions into such shape that they will present no problem to those who will be entrusted with their care after we have released them. Though economic conditions have considerably improved, enabling the congregations to do more for the pastor's salary than ever before, there are still certain items which we should supply, and for which we will need the special gifts of mission-minded friends.

More to Come

We shall refer to some of these needs later on. They are still our missions; the field is difficult and presents many problems. For more than fifty years we have watched the Canadian Church develop from insignificant beginnings, from the utmost poverty and primitiveness to a stage where the time is in sight when she will stand on her own feet. The Church of Canada is deeply indebted to her friends in the United States who with their generous gifts through all these years have encouraged congregations to undertake the building of churches and parsonages, and have eased the way of many missionaries through the hardships and tribulations of frontier life. Above all, we thank God who so graciously guides and extends His Church.

231 Madison Avenue,
New York 16, N. Y.

Breakfast in Bed—Mrs. Lathrop has time to think

I COULDN'T decide whether it was conscience or habit that wouldn't let me go back to sleep. From the kitchen below came the murmur of voices. For a while they would be soft, then a crescendo would bring a sibilant hiss, and the sound would die away again.

If I'd been really sleepy, it wouldn't have bothered me. The only reason I'd stayed in bed was the desire to avoid a quarrel with my husband. When I awoke with a husky throat and a trace of a snuffle, he ordered me back under the covers in no uncertain terms.

"You stay there until I bring you a glass of orange juice and a cup of hot coffee. Then we can see whether you are fit to get up today or whether you're staying there longer." His tone had been quiet, kind, but definite—just the way he speaks to Joan and Mark at times. And like them, I obeyed.

Then I remembered how silly my protests had sounded, in a voice that either squeaked like a misused violin or rasped like a groaning cello. Perhaps I had been a bit childish and stubborn to insist that I was getting up whether he liked it or not.

"I will!" "Let me!" "I fixed it; I'll take it!" A duet from downstairs announced that my breakfast was approaching.

Apparently Joan won, for it was her face that appeared above the tray. With surprising skill she plumped up my pillows, brought a washcloth and towel, and arranged my tray comfortably.

"Good nurse!" I whispered.

"Some nurse Mark would be," she called back over her shoulder.

The bed did feel very comfortable, even though I wasn't really sick—or even over-tired as Jerry insisted. How silly of him to say I'd had an unusually

hard week. It hadn't been half as bad as the week before, and I'd lived through that.

And both weeks had been so satisfying, somehow. I laughed as I looked back on my concern about Sarah Gerber. How one nasty tongue could get a whole lot of nice people upset. For a few minutes I let myself wonder what it would be like to live in Mrs. Trent's skin. How hideous the whole world must look to her.

Then I laughed—a gruesome sort of croak. Here was I raking Mrs. Trent over the coals when I'd been guilty of just the same sort of thing myself. If I'd really and truly trusted Sarah, I would never have gone up to the city Thursday. I pretended I was going shopping, of course, and that I just happened to call Sarah and ask her to have lunch with me. Just the same, I knew and Jerry knew—and I hope no one else knew—that I was actually going for the express purpose of talking with her and finding out for myself whether she was the person I believed her or whether she was, as Mrs. Trent declared, having an affair with her employer.

When you came to the point, there wasn't a whole lot to choose between my mind and that of the gossip-monger I'd been going over, except that she enjoyed it. I squeaked out a few remarks that were most uncomplimentary to my husband's wife. Too many psychological novels, I decided.

I reached the hotel before Sarah did. As she came into the lobby, the oddest thought flashed through my mind, "Why she looks like herself again." The tenseness was gone. Her eyes were clear. As she caught sight of me, her face lit up with her familiar smile.

After we had gone through all the familiar ritual of throwing back coats, finding safe and convenient spots for gloves and handbags, and given our orders, she leaned forward over her lightly clasped hands.

"I'm so glad you had to shop and extra glad you thought to call me. I haven't seen anyone from home for quite a while. Even mother hasn't been up for ages, though she's coming tomorrow."

Same errand as mine? I wondered. Aloud I said, quite honestly, "I just wanted to have a look at you."

"And is the scenery what you expected?"

"The scenery is very nice! You look lots better than the last time you were home."

"Going home is always hard. I like to go, yet I'm always glad to get back here."

"I thought it was usually the other way around. People like to be away, but they are always glad to get home."

"Maybe it's because this feels like home now. And of course, Mr. and Mrs. Hoyle have been so wonderful to me. My employer and his wife, you know."

My "oh" must have sounded a little vague, for she went on to explain, "Their son is in the same outfit with Tom and we share our letters—the parts that aren't too personal. It makes it so much easier to picture just what they are doing, and—you'll think I'm crazy—I feel so much more married here in the city than I do in Bordenville."

"That's pretty important!" I laughed.

"It is important! In Bordenville everyone calls me Sarah Gerber; I'll bet lots of my friends don't even realize I have a married name! It's entirely natural, because Tom has been there so little. They forget he exists."

"We do that, don't we? I've never learned to think of you by your married name, but you're always so polite about it, I never thought you cared."

"It's not that I'm offended! Don't think that. It's just that sometimes I get to wondering myself whether I'm Sarah Gerber or Sarah Henning. With the Hoyles I'm never in doubt. With them it's so much easier to remember that Tom is really my husband and he's coming back to me."

"All of which goes to show how often good intentions backfire. I've never liked to talk to you about Tom or ask too many questions, because I knew you were under a strain and I thought talking about it would be hard for you."

"Talk and letters are all I have since the baby's death, and sometimes the letters come in bunches with rather long stretches between. That's why the Hoyles have been such a help. When they don't hear either, I know it's not just Tom but his whole outfit that are out of touch for a while."

"Last month Mrs. Hoyle was away and there had been no letters for a while. Then one night after I got home, Mr. Hoyle called me up in great excitement. He wanted me to put on my best dress and go out to dinner with him. He'd just had three letters from Walt, and they had some news about Tom in them. So I got dolled up and we went out and spent the whole evening reading and beaming at each other. Then before we quite wore them out, we packed the letters up and sent them off special delivery to his wife."

There was more to the story of the Hoyles' kindness, but I was hardly listening. I was making up speeches for my fellow townsmen—and myself—on the subject of always suspecting the worst.

Fortunately, the World Day of Prayer came along the next day and no one had the bad taste to mention the gossip about Sarah. If I had used any of those speeches before they had time to cool, it might have been sad.

Unless my voice improves I may never have a chance to use them. And may be that will be just as well.

Where Do We Go From Here?

CLEVELAND CONFERENCE OUTLINES STEPS TOWARD JUST AND ENDURING PEACE

IMMEDIATE action in the direction of enduring peace is proposed in the "Message of the Churches" adopted by the conference held in Cleveland January 16-19.

The message was prepared by delegates attending the conference by authority of agencies of their denominations or of allied religious organizations. However, the message is not presumed to be an official statement of the churches or of the Federal Council of Churches. It is transmitted to the churches for their study and action.

Two sections of the message* have been published in previous issues of THE LUTHERAN. The concluding section is printed here.

The Peace Settlement in Europe

In respect to the peace settlement in Europe, we share the following convictions:

The settlement following the war should be inspired by the desire to secure the maximum of collaboration among the peoples of Europe and encourage the economic development of Europe as a whole including Germany. The unilateral determination of boundaries would impair such collaboration. The settlement should insure to the smaller and weaker nations the fullest measure of autonomy consistent with European unity and world organization for peace.

The settlement should make possible the reconciliation of victors and vanquished. That implies that it should remove the power as well as the will of aggressive elements within Germany to make war. However, the necessary discipline of Germany because of the crimes committed in her name should not be vindictive. The partition of Germany into separate states should not be imposed upon the German people. The treatment of Germany should be calculated to strengthen the forces

within that country committed to liberal civil policies and to international co-operation.

Among the constructive forces upon which a new Germany and a new European concord can be based, the churches are of primary importance. As they have been centers of resistance to tyranny and injustice within Germany and within the occupied countries, so they may become a medium through which reconciliation may be accomplished and through which the process of the re-education and reconstruction of Germany may be carried out in the only way that gives any promise of success—voluntarily from within. The World Council of Churches will greatly aid in the process of reconciliation and reconstruction as the churches of the defeated, the liberated, and the victorious nations are brought together into conference and collaboration.

The Peace Settlement in Asia

We are convinced that a just and durable peace in the Far East is possible only in the framework of world organization, supplemented by regional co-operation for security and welfare.

China desperately requires unrestrained opportunity for internal development. It is of urgent importance that China's voice in international affairs be given special heed, in order to cement new relationships between Oriental and western peoples.

As in the case of Germany, so with Japan, the power and will to make war must be removed. However, Japan's basic economic problems, aggravated by the war and by the expected loss of her colo-

* Copies of the message may be secured for ten cents from Dr. Walter W. Van Kirk, Commission on a Just and Durable Peace, 297 Fourth Avenue, New York 10, N. Y.



PROF. WALTER MARSHALL HORTON

A key man at the Cleveland Conference was Dr. Horton, professor at the Oberlin School of Theology. He was chairman of a commission which prepared two memoranda which formed the basis of discussion.

"At the present time," said Dr. Horton, "there is little enough the churches can do for the healing of the nations, save to pray and plan, and humbly petition the governments, in the name of God and the people, to do the right things and not the wrong things.

"But a day is coming when all this will be reversed; when governmental agencies will be humbly petitioning the churches to do what governments cannot do. . . For there are forms of peace-making and reconstruction, to which the churches are dedicated, that are clear beyond the powers of government. Governments . . . cannot redeem evil men, reconcile enemies, comfort the sorrowing, cheer the faint-hearted. By themselves, without the aid of religious, education, and philanthropy, they cannot create a new and better world."

nial possessions, must be met by "access, on equal terms, to the trade and raw materials of the world" as pledged by the Atlantic Charter "to all States, great or small, victor or vanquished." Treatment of Japan by the United Nations should be favorable to constructive forces within Japanese society, and should aim to bring Japan at an early date into normal relations with the world community.

We can enter into right relations with the vast and significant populations of China, Japan, and Southeast Asia, none of them white, only upon the basis of the equality of races in justice and law. Indeed, a Christian outlook upon the Far East discerns that a world order is impossible if color discrimination is maintained. The churches recognize a special responsibility for reconciliation in such ways as may be possible after the war.

We urge the time is at hand when the governments of the Allied nations should make a more explicit statement as to the status of both Germany and Japan following the war. We believe such a statement is needed in order to satisfy Christian concern and to prevent needless sacrifice of life upon the battlefield.

Dependent Peoples

Long and intimate relationships with the dependent peoples of Africa, Southeast Asia, and other parts of the world place on the Christian churches a responsibility to champion their right to freedom and to develop their capacity for self-government.

We therefore call upon our government and others: (1) to proclaim self-government as the goal for all dependent peoples; (2) where dependent peoples are ready for self-government, to give it now; (3) otherwise, to initiate progressive steps suitable for each area for achieving that goal; and (4) in the interim to provide that all such areas shall be administered under the supervision of world organization.

We cannot in good conscience be a party

to the dismantling of Japanese colonial possessions without at the same time insisting that the imperialism of the white man shall be brought to the speediest possible end. We cannot have a sound or stable world community so long as there is enforced submission of one people to the will of another whether in Korea, in India, in the Congo, in Puerto Rico, or anywhere else.

RECOMMENDATIONS FOR ACTION

The task now before us is to channel the spiritual power generated in this Conference into deeds. Solemn pronouncements are not enough. Upon the minds and consciences of our people must be laid the duty and opportunity of using the world-wide resources of the Church to bring about a world organized for justice and peace.

The present structure of denominational Protestantism is not adequate to deal with the issues of our time. The problems of war, of labor, of the chaplaincy, or the returning veteran, of the world-wide mission of the Church, of our relations with the Christian churches of Europe and Asia and with other faiths, are all too vast and difficult for solution by our separate denominational units. While we are asking for co-operation and unity in the political and economic fields, Protestants themselves must take seriously to heart the duty of achieving a far higher degree of unity. We have already come far on the road of co-operation. But we must achieve a more vital and visible federal unity than we now have—a unity that will preserve the freedom of various denominational groups, and at the same time release the undeveloped and unco-ordinated resources of Protestantism and focus them on the solution of these pressing problems. We, therefore, urge the denominations to consider earnestly the possibilities in ways not now envisaged of realizing more fully the ecumenical fellowship by implementing the principles of federal unity on local, state, and national levels.

Youth and the World Order

If our purposes are to be achieved, the new leadership of the churches must be world-minded and trained in the techniques of building a Christian world community. In these efforts, youth itself must lead and the youth agencies be strengthened to provide more challenging programs resulting in life dedicated to Christ. Increased representation of youth in all the agencies of the churches should be speedily provided.

The churches are urged, in their total educational process, but especially through the church-related colleges, the student Christian movements, and the theological seminaries to expand and adjust their programs in order to enlist and train world-minded churchmen who will take their place in the ecumenical movement.

Children and World Peace

Parents and teachers in the home and in the churches are called upon to teach children the conditions of world peace. Particularly, they should be helped to develop constructive attitudes, devoid of hate toward other peoples. Christian education for children must include study dealing with missions, race relations, and community life. Adults must help children develop attitudes and ways of behaving essential for Christian world citizenship.

Study and Action

The Protestant churches must use all their facilities, denominational and inter-denominational, to secure American participation in international co-operation. New methods of education and all legitimate means by which public opinion is formed must be utilized in this effort. We urge a concerted program of intensive study of the Message of this Conference, with the appropriate social and political action as an integral part. This program should include youth in churches, and colleges, men and women in our military and civilian services, church members, and all men and women of good will in the community.

Relief and Reconstruction

Assistance given to those in special need will be conducive to the mutual sympathy and trust which are essential to international co-operation. War-ravaged peoples in many lands will require help in their struggle to re-establish civic order. Basic welfare relief will need to be supplemented by assistance to the churches to reconstitute their services within their local communities in order to become effective centers of vital life and hope. The churches of America are urged to support to the fullest their agencies of relief and reconstruction already in operation in order to assist the churches of other lands in this period of reconstruction. The World Council of Churches and the national Christian councils in Asia will afford channels of immediate services, thus undergirding stable world order and supplying it with powerful motivation.

Race Relations

Race prejudice is a primary obstacle to world brotherhood. It is strongly urged upon churches and church members that they wage a continuing campaign against race prejudice in all its forms. The churches should not only support all efforts to wipe out discriminations against minority groups, but they should also deliberately arrange co-operative programs in which racial barriers are broken down. We recommend active support by the churches of legislation: Providing for a permanent Federal Fair Employment Practices Commission; providing for the repeal of poll tax and other discriminatory laws; providing for housing projects without discriminatory practices, and other measures designed to advance the well being and constitutional rights of Negroes and other underprivileged groups.

The Church must counteract hate in all its forms and expressions. Anti-Semitism represents a rising threat to brotherhood and must be wiped out. The Oriental Exclusion Act should be repealed and all Orientals be placed on the quota system.

The churches should uphold the civil rights of Japanese Americans as they return from relocation camps and wherever they go.

New Study Conference Proposals

A just and durable peace is conditioned by the ability of our own nation to achieve economic stability and interracial justice in its domestic affairs. Therefore, it is recommended that national study conferences (1) on industrial relations and rural economics, and (2) on race relations, similar to this conference on a just and durable peace, be held under the auspices of the Federal Council.

Recommendations With Regard to Specific Immediate Action

(1) We urge a meeting of the United Nations, at the earliest possible moment, to consider the Dumbarton Oaks Proposals.

(2) We concur in the resolutions of the Federal Council of Churches and many other religious and educational bodies urging that Congressional action on Peacetime Military Conscription be deferred until after the war.

CONCLUSION

The unique contribution of the Church is to bring to all these tasks the maximum of Christian faith and the full development of its power, its motivation, and its resources. Before we can do Christ's work, we must appropriate more of His life. Basic to all else are greater depth of Christian faith, greater endurance in Christian fortitude and courage, more whole-hearted devotion to Him, and a more universal experience of His forgiving and creative grace.

As the Christian Church faces its duties and the dangers of this hour, it must undergird its own life and the life of its people with prayer, through which is made available to men the infinite resources of God. Without Him we can do nothing. With Him we can advance toward His Kingdom of righteousness and brotherhood as He desires.

"OTHER SHEEP I HAVE . . ."

OSCAR W. CARLSON, Secretary for Evangelism, Describes
Evangelism in Action

A MOVEMENT is on foot! It is making its appearance in many sections of the United Lutheran Church. It is not spectacular. In its origin it has always belonged to the life of the Church. It is inherent in Lutheranism. Briefly, the movement is participation of laymen in evangelism.

Referring to His life, death, and resurrection, Christ said, "Ye are witnesses of these things." Giving them a world to conquer He declared, "Ye shall be witnesses unto me."

Basically, evangelism is witnessing to Christ as the Son of God, the Saviour of them that believe and the dominant personality in history. Evangelism is being concerned about people who, living without Christ, are under God's condemnation and are missing the true meaning of life. Evangelism is reaching for people, communicating to them the Word of God by word and deed, and sharing with them as they are converted the joy of worshipping and serving the Lord.

The work of the former Committee on Evangelism, which is now promoted by the Board of Social Missions, is bearing fruit in measurable quantity and certain quality. The aim has been to develop evangelistic congregations. The function of the congregation is to carry into action the Church's major and all-controlling task in a specific locality. Using the normal program of activities from the Nursery Department to the pulpit through the humblest member to the pastor, the congregation's over-all purpose is to make disciples.

In Highways and Byways

By this time the movement has to its record ample success. I select three

recent examples to illustrate what laymen are doing. Zion Lutheran Church, Hollidaysburg, Pa., the Rev. Ernest M. Bauer pastor, began a program of evangelism in July 1944. Forty-four men and women, led by their pastor and supported by the prayers and interest of a larger group, have been going into the highways and by-ways of their town interviewing people about the Christian life and church membership. As of January 1, 1945, this band of witnesses has interviewed 107 people. From these prospects Pastor Bauer's workers secured sixteen new church school pupils and thirteen members for the children's catechetical class; four children for baptism; ten adults who were received into the fellowship of believers on December 24, 1944; and twelve adults now being prepared for membership on Palm Sunday. A field white unto harvest!

Seventy Laymen

From January 5 to 10 our three churches in Kannapolis, N. C., co-operated in a program of evangelism. The churches are Kimball Memorial, the Rev. J. L. Morris pastor; Redeemer and Blackwelder, the Rev. David Cooper pastor; and Bethany, the Rev. Earl K. Bodie pastor. Seventy laymen from these congregations, after receiving instruction on "Interviewing People for Christ and Winning Them to His Kingdom," called on 206 people and secured the commitment of eighty-nine of them to unite with the church after attending the pastors' talks on "The Christian Way of Truth and Life," based on Luther's Small Catechism.

The experience of two of our women workers was quite unusual and deserving of the Church's attention. They

called on an Hawaiian mother and her five-year-old son. They had been sent here by the U. S. government after the bombing of Pearl Harbor. The husband and father is in the Army. We were all conscious of the woman's brown complexion. The following Sunday both mother and son were in church school and attended the service. They will be received into membership when the mother's letter of transfer arrives from Honolulu.

Eleven Churches in Brooklyn Co-operate

If "A Tree Grows in Brooklyn," so does the church. From January 21 to 25 eleven of our churches worked simultaneously on an evangelistic program. One hundred seventy-eight men and women from these congregations met together on Sunday afternoon for two hours of instruction on how to talk to people about Christ and the Church. On the following four days at 6.30 P. M. these workers met for supper in three groups to receive their assignments and inspiration before spending the evening
(Concluded on page 35)

National Lutheran Council Maps Future

(Continued from page 10)

also call upon Lutheran churches to "urge all representatives of the United States Government to take every possible opportunity to make this sentiment effective."

Earlier, Dr. A. L. Warnshuis, foreign counselor for the Church Committee on Overseas Relief and Reconstruction, had told the Council that Lutheran leaders in Europe "want American churches to urge the American government to battle for the principles of religious freedom, and non-interference of government in church affairs."

The Council instructed the Committee on Social Trends of the Division of Welfare to prepare a statement of

the Christian attitude on the race question, for presentation at the next annual meeting.

Suitable recognition of the 400th anniversary of the death of Martin Luther, leader of the Reformation, which occurred February 18, 1546, was authorized.

"Free Conference"

Initial approval was given to detailed plans for the first of the triennial "free conferences" of Lutherans for which provision is made in the new constitution. In the light of recent ODT directives regarding gatherings requiring transportation and hotel facilities, the executive director and the president were constituted a committee to confer with government authorities regarding the advisability of planning the gathering for next November. The free conference, if held, will meet in Columbus, Ohio, and will consist of 315 clerical and lay delegates elected on a proportionate basis from the Council bodies. Seminar studies will cover either "Church and State" or "The Lutheran Church and the Community."

After discussion of the mission situation in Latin American countries, the executive director was requested to call a conference of representatives of mission boards of the participating bodies interested in mission work in South America.

The executive director, Dr. Ralph H. Long, hitherto holding position for an indefinite term, was elected for a term of six years, all succeeding terms for the office to be four years. A four-year term of office was also set for the assistant executive director and the executive secretaries of divisions.

Officers elected for the current year are: President, Dr. Rees Edgar Tulloss, Springfield, Ohio; vice-president, Dr. William G. Sodt, Milwaukee; secretary, Dr. Martin Anderson, Chicago; treasurer, Mr. S. Frederick Telleen, New York City.

TEXTS AND COMMENTS

—By J. WILLIAM McCaULEY

"SILENCE IS GOLDEN"

Read 1 Thessalonians 4: 11, 12; Matthew 15: 21-28.

To the Christian, Lent is theoretically the season of silence. Withdrawal from the world for special meditation and prayer is a proper Passover¹ preparation. The "Lamb of God" engages the attention, His sacrifice is accepted as the substitute for offerings on Jewish altars. Yet, practically, how devoid of vital meaning is the Lenten observance to the many who attend only an occasional service before the Palm Sunday and Easter climax, or else join the "faithful few" in the set observance of a regular routine of Lenten church-going and self-denials! To the true disciple how golden is the silence around the divine Presence, whither the soul withdraws for meditation on the meaning of life's struggles and seeks a deeper understanding of the eternal and true within calvary shadows.

Jesus went thence, and withdrew into the parts of Tyre and Sidon. Matthew 15: 21.

SEEKING QUIET. "Quiet retreats" beckon the busy worker and the nerve-strained sufferer to come aside and rest awhile, to gain renewed energy, peace, and poise. Such retreat was sought by the "Man of sorrows and acquainted with grief" when He withdrew for a brief vacation just outside the Jewish homeland. Into such solitude the tired and the tried would resort when the springtime beckons amidst nature's beauties and quietness. And into such a place of spiritual refreshment grace invites each seeker who needs a "quiet hour" to meet with the meditative One Who calls us to come apart with Him.

Study to be quiet. 1 Thessalonians 4: 11.

CULTIVATING CALMNESS. Shut away from normal activities by blindness, Milton testified, "They also serve who only stand and wait." Dr. J. B. Baker, busy pastor, comments that likewise many shut-ins "also serve who lie and wait—if they have learned the secret of using their afflictions." "How these wonderful examples of triumphant grace shame our fears and hush our cries!" Like the stately redwood tree, the calm soul stands the strain of many storms and keeps erect throughout the years that bend the weakling.

And the God of peace shall be with you. Philippians 4: 9.

FINDING PEACE. According to Robert H. Gearhart in his "Tale of the Widows' Sons," Hiram of Biv on his way to Jerusalem from Tyre prayed:

"Brighter than all of the sons of the dawn,
God in the shadows, I know Thou art
there!

Nameless, Unknown One, my heart quests
in vain,

Restless my soul, till it find rest in Thee."

In this legend, no peace was found by the Phoenician builder of Solomon's Temple until he found the true God, Architect of the Universe, Jehovah of Israel. As then, without sound of hammer or of other instrument the Temple at Jerusalem was builded in silence, so ever by the quiet processes of spiritual development are constructed the choicest characters. "The God of peace," Who in the Person of One wiser than Solomon becomes as it were "the chief cornerstone," builds about Himself the "temple not made with hands, eternal in the heavens."

In everything by prayer and supplication with thanksgiving let your requests be made unto God. Philippians 4: 6.

ENGAGING IN PRAYER. When the privacy of Jesus and His disciples was interrupted by the excited appeals of a Syro-Phoenician woman seeking aid for her suffering daughter, the seeming indifference of the Saviour raised a problem which has confounded millions. "He answered her not a word," is the brief record of His attitude. How can infinite Love so deal with a needy suppliant? How can God remain silent when millions of suffering mortals cry to Him in agony of mind or body? The answer is found in the sequel—the final breaking of His silence after faith proved its virility, and the full salvation granted. Just wait. God knows and will answer in the wisest way, in due time. "In everything" still let your requests be made known—for without doubt, "Prayer changes things."

Teach me thy way, O Lord; I will walk in thy truth. Psalm 86: 11.

LEARNING "THE WAY." Noticing that statues usually represent famous persons as standing, Constantine the Great remarked, "I shall have mine taken kneeling, for that is how I have risen to eminence." Like Mary of Bethany sitting at the feet of Jesus, the humble disciple learns life's true "way" before the open Book of revelation. "Thy Word is a lamp unto my feet, And light unto my path," testified King David. With him as our psalmist, we would pray, in the inspired words, "Teach me Thy way, O Lord."

ETERNAL GOD: After the wind and the earthquake of a troubled world order amidst which the faithless now tremble, may we hear the "still small voice," assuring us that "in quietness and confidence" shall be our strength. Enlarge our hope and strengthen our faith, through Jesus Christ our Lord. Amen.



Panama's "Mechanized Chaplains" is what a newspaper article calls Chaplains Self (Baptist), Meredith (Nazarene), and Ivan C. Ross (ULCA). They make their rounds of duty equipped with a Bible and a tool kit, and travel on motorcycles which they have acquired second-hand. Chaplain Ross is a member of the Indiana Synod and was pastor at Napoleon, Ind., before entering upon army service in July 1941. He has been stationed in the Panama Canal Zone for thirty months.

Across the Desk

AN incidental remark in the course of a recent conversation led us to recall a comment made in Stockholm, Sweden, about the beauty of the flowers in that city's public parks. "The roses have a depth of color surpassing those we have in our garden at home," an American visitor observed, thereby discerning an attribute and paying tribute to it as one who knew roses and other garden flowers.

If one turns to the dictionary for a definition of *flower* (see Webster's Unabridged), he will read a statement which certainly rates high in its matter-of-factness and in the complete lack of any verbal adornment. We quote: "Flowers; in popular usage, that part of a seed plant which normally bears reproductive organs: especially when some or all of its parts are colored or conspicuous." The dictionary does admit a reference to flower gardens in distinction from the reservations of soil devoted to potatoes and other vegetables; but nothing is written that reflects inspiration for forms and the rewards of toil in cultivation of richly colored blooms.

BEES AND BEAUTY

But from a utilitarian point of view, one cites the place of flowers in the "economy" of those thrifty insects that live on honey and produce more than they need. To bees, the flower is the source of honey. Located within the bloom are tubes containing "nectar." This the busy bee extracts and carries to its storehouse. So far as reports are available, the attribute of beauty is not sensed by bees. Even the queen bee lives in isolation.

Likewise the dictionary, however richly bound and profusely illustrated

will not claim for its contents the attribute of beauty. Also the value of honey is in its nourishing sweetness and bees are examples of industry and thrift. They are not the butterfly type of animal. But the attributes of both book and insect have a high measure of congruity. Appearance is dominated by their purpose. Without being beautiful, they are attractive.

We suggest that the quality of beauty can be made a lure, "a vain, a fleeting thing, a shining gloss that fadeth suddenly."

"Milady's" make-up on the stage, to be reflected by artificial lights and requiring high-power cosmetics, is explainable; but the paint and powder of Hollywood applied off stage do not fit into travel, business and recreation. They can produce ugliness.

The quality of beauty requires the basis of reality. It is not responsive to out-dated and out-moded symbols. It is weakened and destroyed when justified by reasons that do not belong.

We are temperamentally suspicious of elaborations and of symbols introduced for the single reason that they add beauty. True beauty is not an adornment: it is an expression.

HIGHLY APPRECIATED

Boy Scouts of America, an organization which celebrated its thirty-fifth anniversary earlier this month, has had a phenomenal growth. Begun in America in 1910, two years after Lord Baden Powell had founded the movement in England, it was recognized at once as a valuable youth organization. 12,000,000 members have been enrolled since its founding in this country. 1,800,000 boys are reported to be its present membership in the United States.

In the entire world there are 3,000,000 Scouts, belonging to forty-eight organizations and distributed among 73 nationalities. From a bulletin released by Scout Headquarters in New York, THE LUTHERAN learns "Things common to all World Scout Organizations" as follows:

A. Scout Handclasp.

B. Scout Sign. (Recognition sign used throughout world.)

C. Trefoil symbol on Scout Badge (fleur de lis).

D. Uniform; fundamentally the same, allowing for changes in climate, especially hat, neckerchief and shorts.

E. Peace Day—St. George's Day, April 23, observed by all Scout organizations.

F. Scout Oath and Law; fundamentally the same, as are the ideals of Scouting.

G. Tolerance—Scouting open to every race, creed and class.

H. Program Activities and Requirements in Scout Rank almost the same, allowing for differences in climate.

The United Lutheran Church at its Minneapolis convention assigned general jurisdiction for the promotion and direction of scouting in ULCA congregations to the Brotherhood.

AN INTERCHURCH COMMITTEE

AMONG the agencies that the majority of the Protestant churches in America have "recognized" is one with a rather high-sounding title, but deemed able to live up to its name. We refer to the "Church Committee on Overseas Relief and Reconstruction," CCORR. Readers of THE LUTHERAN have already become acquainted with its chairman: he is the Rev. Dr. A. L. Warnshuis, from whose address in New York the article "Church News from Europe" was written. (See THE LUTHERAN, February 7, 1945, page 14.)

A printed statement issued from the Committee and received January 27, announces estimates in dollars the

needs which a "Ministry to and through Churches and to War Victims overseas" will require during the year July 1, 1945, to June 30, 1946. The total is \$4,279,000, exclusive of \$540,000, which we Lutherans plan to distribute among war-stricken persons, institutions, and missions.

The largest share of the total, \$1,280,000, is earmarked for application to churches in Europe. The item next in size, \$900,000, is to be used by the peoples of Asia. Almost as great an amount, \$827,000, is scheduled in the program "for the ministry of the Word of God" in Europe and Asia through the American Bible Society. In all nine items are named; among them "For Prisoners of War," Refugees and Displaced People, Children, Women and Girls overseas, and Christian Students.

The preparations which the Protestant churches are making to help their brethren in Europe repair the damages of the war indicate the vigor of our religious convictions. The financing of repairs, the restoration of communities to regularity of worship and to the enjoyment of fellowship demonstrate beyond any doubt or criticism that the churches in this free land are not indifferent to the advantages they enjoy. In an unobtrusive but effective manner we are again at the threshold of a vast ministry of mercy. But we are not chilled by its magnitude. We enter upon the task in the name of God and realizing that His blessing multiplies its inspiring influences many, many fold unto sufficiency.

The comment may not be needed that our World Action program complements but does not conflict with that of this committee. We are aware of the great needs of our fellow believers in Europe and in mission fields where the gospel has been proclaimed under the sponsorship of European missionary societies, and it is proposed to offer co-operation.



(L. to r.) Hon. Miles Horst, Secretary of Agriculture of Pennsylvania; Chairman P. P. Huyett, Superintendent Karl Henry, and President E. E. Fischer

SOMETHING MUST BE DONE

Pennsylvania Pastors Face Situations Found in Rural Churches

By WARREN C. HEINLY

THE interest in a Rural Church Institute held in Trinity Church, Reading, Pa., February 1 under the auspices of the Committee on the Rural Church of the Board of Home Missions of the Ministerium of Pennsylvania and Adjacent States was evidenced by the attendance of more than one hundred pastors and laymen in spite of the fact that 80 percent of the rural roads were snowbound.

The chairman, the Rev. P. P. Huyett of Philadelphia, indicated the study and survey made by the committee since 1943, when the rural work became its assignment. He pointed to this first institute as the beginning of a long-range program for the study of the rural church. Said the Rev. Gunnar Knudsen, pastor of the host church in his greetings, "We have come to look not only at the problems but also at the trials of the rural church."

The Rev. Dr. E. E. Fischer, president of the Ministerium of Pennsylvania, said, "Our rural church is strong, and we must

keep it strong. We have come to discover what we can do to contribute to its strength."

The president of the Home Mission Board, the Rev. P. N. Wohlsen, pointing to a post-war movement back to the country said, "Our church must be ready to assist the service men and their families when they take up residence among us. Our boys will be looking for a church that is strong and courageous, through which they can build a better world. Our mission board has a deep concern for the whole church."

Housing Equipment Sub-standard

The Hon. Miles Horst, Secretary of Agriculture of Pennsylvania, addressing the assembly on "Vocational Guidance in Rural Areas," outlined the rural problems in their broad aspects and the conditions contributing to the steady draining of rural people into the towns and cities. He pointed to the fact that 40 percent of our

rural homes are still without electricity; two out of every three without a bath; and one out of three without running water. "Down through the years people from the farms have been moving to the cities. As soon as our young farm boys and girls have been brought to the productive years of life, they face a struggling economic income, and hence are attracted by the higher wages of industry. This puts a burden on our rural areas," said Mr. Horst. He pointed to vocational guidance as one of the solutions in fortifying the rural areas with qualified leadership. For the period immediately after the war he promised that vocational guidance would be instituted in all grades in public school.

"Rural farm boys and girls," said Mr. Horst, "will meet glorious opportunities in the new order of farm life to be ushered in after the war." He pointed to such new fields of adventure as the processing and marketing of farm produce. Said Mr. Horst, "The most wholesome picture for our rural areas is the movement back to the country in the hearts of a good percentage of the 500 service men returning monthly to Pennsylvania. Both church and state must institute and stretch every effort in building a leadership for the country."

Neglect of Worship

Dr. Q. A. W. Rohrbach, president of State Teachers' College, Kutztown, Pa., and leader of the discussion, lamented the fact that a very small percentage of those preparing for teaching are coming from the rural areas. Vocational guidance for the church, according to Dr. Rohrbach, should mean a training on the part of our rural young people for a deeper conception of worship; "for," said the educator, "in my visits in rural churches, I discover that our boys and girls do not attend the church service that usually follows the Sunday school period."

The afternoon session was highlighted with an address on "Rural Evangelism" by the Rev. E. L. Leisey of Robesonia, Pa.

In a forceful and straightforward manner, Pastor Leisey painted the sort of rural church that our service men will be looking for when they return to the farm. He pleaded for a forward-looking church that has shaken off its excuses for evangelistic efforts because of impassable roads, lack of talented leadership, inability to adapt programs of boards to the "union church" situation. Said Mr. Leisey, "The rural church must cease to serve as an apprenticeship for pastors, but must challenge the conscientious pastor who is convinced that evangelism can be practiced in the country. Rural Evangelism," he said, "is taking God to the source of population."

"The old approach to the rural church with catechetical instruction every other year, one half hour of Sunday school session a week, and the pastor serving from one to five congregations, resulting in a job half-done even at best, must give way to a better plan of intensive, organized, and persistent evangelism, if the church is to hold its own," was his plea.

Such a plan as outlined calls for a dove-tailed effort on the part of all the auxiliaries of the church to carry out a long-range program. It means the meeting of leaders of all organizations for the purpose of measuring assets and liabilities so as to set up a workable plan for restoring the lost sheep. It calls for the making of a survey and a zoning of the congregation, and the placement of key leaders in strategic centers, thence spreading the news and receiving information. Such a plan would have to be operated in a production, and not a collection, basis for, said the speaker, "if you get the sheep, you have the wool."

In conclusion, Pastor Leisey called attention to the possibility of outdoor mass meetings with outstanding speakers as a means of reaching the populations in the highways and byways of rural areas. He announced that such a gathering would be sponsored by the Committee on the Rural Church sometime during next July, and that the newly elected president of the

(Continued on page 31)

Conversations Aimed at Corrections *By Nathan R. Melhorn*

Jesus Dealt with Wrong Notions About Men's Relations to Him and to Each Other
St. Matthew 18 to 20 Inclusive for March 4. Especially 18: 21-35

ADULT Sunday school classes on March 4 will be confronted with a portion of St. Matthew's Gospel which records the teaching of Jesus about forgiveness. The temptation to dodge serious consideration of the Christian doctrine on that subject is great. Perhaps the word is too familiar. Its idea is expressed every time we recite the Lord's Prayer, of which the fifth petition is, "Forgive us our trespasses as we forgive those who trespass against us." And having used those words, we go blithely on, secure in the conviction that something good and gracious has been done by us and the recording angel has to erase the penalties of sins committed by us, and on the records.

But we should not be too smug on this subject of forgiveness. The discourses of our Lord, among which is the answer of Jesus to Peter's question—"Lord, how often shall my brother offend against me, and I forgive him?" ends with the stern sentence of judgment entered against the unjust steward. One reads (Matthew 18: 34, 35) about this man's conduct to a fellow servant, "And his lord was wroth and delivered him to the tormentors till he should pay all that was due unto him. So also shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses."

The Word "Forgive"

By way of apprehending our Bible's teaching on this subject of forgiveness, one does well to consult a dictionary. Obviously the English word's significance is not directly the sum of its two syllables *for* and *give*. In the Christian's obligation, forgiveness is more truly a form of surrendering a right to inflict punishment, to collect damages, and in instances of harm maliciously committed to self or those connected with self, to indulge in revenge. In pagan ethics and in certain imperfectly

Christianized communities, the vendetta is not only permitted; it is expected as an indication of courage and the defense of one's honor.

Such a code of ethics moves from the lower to the higher levels of human relationships. A writer in the Hastings Dictionary of Religion and Ethics draws a very interesting deduction from Paul's comments on man's three natures; his natural body, his psychical (intellectual) body and his pneumatic (spiritual body). It is the last that dictates the conduct of the regenerated, the reborn, those who are of the kingdom of our Lord: These are too grateful for their escape from the just penalties of their own sins to indulge in returning evil for evil when they are sinned against in the wicked world. This is the point of view from which the beatitudes are seen to state a reasonable code of conduct.

To One's Brethren

It is also correctly explained that in the dispensation which is the kingdom of God in the midst of us, and of which we become a part through faith in Jesus Christ, there is the potential relationship of brotherhood. As God desires all men to be saved from the penalties of their sins, they who have become His sons act upon the implications of His good and gracious will. We thereby choose to do good unto all men, and especially to those of the household of faith.

It is also a teaching of Holy Scripture

that the nature of evil is such as to bring punishment upon those who disobey the will of God. "Vengeance is mine: I will repay, saith the Lord," thereby indicating a judgment by which the consequences of sins fall upon their doers. At this time much thought is being given to adequate punishment of those through whom we have become the victim of a great war. How to "punish sufficiently" the Japanese and the Germans seems to have so completely engrossed the minds of certain public writers and speakers as to make them critical of their fellow citizens

who are content with the achievement of complete military victory. Their demands for vengeance and their fears of what they call a soft peace, are quite unnecessary. For nations as for individuals, grapes are not gathered from thorns, nor figs from thistles.

DAILY BIBLE READINGS

February 26-March 4

- M. A Lesson in Forgiveness. Matthew 18: 23-33.
 T. A Lesson in Greatness. Matthew 20: 20-28.
 W. A Lesson in Reconciliation. Matthew 5: 21-26.
 Th. Humility in Prayer. Luke 18: 9-14.
 F. Humility in Service. 1 Peter 5: 1-11.
 Sat. Humility Illustrated. John 13: 1-16.
 S. "The Mind of Christ." Philippians 2: 1-11.

Lutheran Women Hold Luncheon Meeting

MORE than 800 members of the *Women's Auxiliary of the Lutheran Theological Seminary at Philadelphia* met in the ball-room of the Bellevue-Stratford Hotel in

Franklin C. Fry, president of the ULCA; Dr. E. E. Fischer, president of the Ministerium of Pennsylvania; Dr. Luther D. Reed, retiring president, and Dr. Paul J. Hoh, president-elect of the seminary; and Dr. Frank M. Urich, president of the Board of Directors.

The guest speaker for the occasion was Dr. Clarence C. Stoughton, president of Wagner College, Staten Island, N.Y., newly elected executive secretary of the Department of Stewardship of the ULCA. In a very forceful way, Dr. Stoughton urged that we foster the brotherhood of man in our dealings with the peoples of the world, thus laying the only permanent basis for peace. "We must not forget that 'The earth is the Lord's' and that no nation has a right to use it exclusively," he said.

The Women's Auxiliary has had a phenomenal growth. Although not quite six years old, the membership now numbers more than 6,000. The mother chapter of the Auxiliary was organized in 1939 in the Ministerium of Pennsylvania. Since that time five additional chapters in New York and Pennsylvania have been added. Since its organization, the Auxiliary has remodeled and furnished Graduate Hall; reconditioned and refurbished 21 suites of rooms in the Main Dormitory; besides taking care of a number of smaller projects. To date, \$30,343.33 has passed through the treasury. RUTH D. RHYNE, Sec.



Mrs. Theodore K. Finck,
President of the Women's Auxiliary

Philadelphia on February 2 for their annual luncheon.

Mrs. Theodore K. Finck, president of the Auxiliary, presided and introduced the guests, prominent among whom were: Dr.

February 21, 1945

THE YOUNG PEOPLE

By Amos John Traver

CHRIST SUFFERED FOR US—I Peter 3:18

"Christ himself died for sins, once for all, a just man for unjust men, that he might bring us near to God; in the flesh he was put to death but he came to life in the Spirit."—Moffatt's Translation.

OUR limited human minds could never have invented the truth as expressed in a verse like this. Christianity is unique. It is founded on revelation. God knew we could not discover Him of ourselves. "By searching no man can find God." The best that man could do by himself is found in heathen religions, and that is pretty bad.

Others have died for us. Many are dying on the battlefronts of the world for us. The history of Christianity is the history of martyrdom. Sacrifice for others is the mark of the divine. But no one else died entirely and completely for others. No one else can claim the title "just." His death was unmerited. The best of us inherit guilt from Adam. "There is none perfect, no not one." Death, then, has a claim on us. "The soul that sinneth, it shall die."

"Who dares charge me with sin?" was the challenge of Jesus (John 8: 46). That challenge was never accepted. It was necessary to trump up charges to secure His condemnation by Pilate. Even Pilate was not convinced. The world has agreed with the testimony of the Roman soldier who saw Him die, "Surely this was the Son of God."

It is not necessary that we explain to the satisfaction of everyone just how He could die for us. It is the fact that counts. So fully could He identify Himself with us sinners that He could carry our sins to the cross and there die, the innocent for the guilty, the just for the unjust. If we have faith to accept what He has done, we have forgiveness. And the invitation to accept forgiveness at His hand is un-

limited. Someone has said, "Those who call Him Son of Abraham impose on Him a racial limitation. Those who call Him Son of David impose on Him a kingly limitation. Those who call Him Son of Mary impose on Him a domestic limitation. He shook Himself free from them all and cried, 'The Son of man is come to seek and to save the lost.'" The lost—they are the constituency of Christ; they are those who confess, "God be merciful to me, a sinner."

Why?

He died "that He might bring us near to God." Immanuel means "God with us." What a beautiful title for Christ! Until He found us and brought us back to Him we were wanderers, prodigals far from home. To be away from God is the most tragic definition of hell. The blessed contrary is also true: To be with God is heaven. Recall how the psalmist said in the Shepherd Psalm: "I will fear no evil for thou art with me. . . . I will dwell in the house of the Lord forever." Or remember the comforting promise of John 14: "I go to prepare a place for you, that where I am, there ye may be also." And for the Christian there is a bit of heaven promised right here in this life in the great promise that follows the great commission, "Lo, I am with you alway." By the death of Christ we may be forever with the Lord.

Unto Death and Life

Good Friday and Easter will soon be here. Even now we are turning special attention to the Christ who lived, died and arose again, as we study our Lenten lessons and hear our Lenten sermons. "In the flesh he was put to death, but he came to life in the Spirit."

What else would we expect from our Lord? Just as He was different in the perfection of His life among men, so was He different in His birth, in His power to perform miracles, in His matchless teachings, in His glorious victory over death. Christ Himself is the greatest miracle and, accepting Him, it is easy to accept all other miracles connected with His life.

The Knowledge of Experience

Goethe said, "Truth cannot be inherited, each generation must purchase its own." Peter, who wrote this epistle, had a great experience of Christ in the flesh, and after the resurrection in the Spirit. Peter knew sin; and how terribly ashamed he must have been when he remembered his denial of Christ. Peter knew the voice of the risen Christ as it called, "Peter, lovest thou me?" Peter knew the power of Christ when he, who had been so afraid of death, stood before thousands on Pentecost and said, "This same Jesus whom thou hast crucified, is the Christ, the Son of the living God." You could not argue Peter out of the certainty that Christ had died for his sins.

Remember the blind man Jesus cured? The enemies of Jesus tried to make him lie about the means of his healing. Perhaps he might admit that Jesus was some kind of a quack or used some black arts. "One thing I know," he answered, "that whereas I was blind now I see." Have you felt the power over temptation that Christ gives? Have you knelt to receive the Lord's Supper and there found the certainty of forgiveness? Have you felt the warm handclasp of the Lord in time of danger, or of trial, and found new strength? Has your faith in Christ been the most wonderful gift of your whole life? Faith in Christ is a very individual, a very personal matter. It must be yours, a faith tried and proved true in your experience. May these Lenten days deepen your certainty that Christ died for you.

* * *

To LEADERS: Topic date, March 4. Next topic, "We Suffer With Christ."

Something Must Be Done

(Continued from page 27)

ULCA, the Rev. Dr. Franklin Clark Fry, has already accepted the invitation to be the speaker. He expressed the hope that rural communities will use their beautiful groves for the promotion of this type of evangelism, to which he referred as the method adopted by Christ Himself.

Deductions Based on Trends

Uprooted millions of rural farm population was the keynote of an address by Dr. W. V. Dennis, head of the Department of Extension, State College, on "Rural Population Trends in Eastern Pennsylvania." He pointed to the 25,000,000 uprooted people of the United States as the greatest mass migration in the history of the world, and indicated through actual figures that the Ministerium was facing colossal losses in all of its northern area. Equally startling was the assertion that two million unchurched were living on our territory, or eight unchurched for every Lutheran church member. Said Dr. Dennis, "We cannot lose this war; we must win. But we may lose after the war. We will surely lose, unless we get out of our complacency."

Dr. Dennis painted no hopeful picture for the future of the city church, calling it a vanishing institution if the present trends of a decreasing population continue. His study in statistics showed that by 1940 every city of 100,000 population had failed to reproduce its population. It indicated that 73 percent of the recruits of our city congregations came from the rural church.

In the closing discussion, led by Superintendent Karl Henry of the Home Mission Board, the fact was brought to the attention of the institute that this institute is the first of a series of annual meetings to be held in various sections of the synod. Through these meetings we should not only learn the problems of our rural congregations, but should develop a program which will be a constructive factor in the development of a stronger church life.

Introduction to an Apostle

Paul for Everyone. By Chester Warren Quimby. Macmillan. 176 pages. \$2.

METHODIST preacher, *Christian Advocate* staff-writer, biblical instructor, author, and life-long student of the Apostle Paul—Chester Quimby writes with scholarly insight and ability. His little book, *Paul for Everyone*, is exactly what its name implies. It will open new vistas to the lay mind, and will refresh the memory of the trained student of God's Word.

The purpose of the volume, stated in the preliminary chapter, is to present a well-rounded introduction to the great Apostle in a manner not found in the conventional approach. In 10 chapters the personality, religious experience, journeys, career, letters, world view, Gospel, and achievements of Paul are set forth in a unified whole. The conflict between the chronology of Paul as stated in the Acts over against the Pauline Epistles is reasonably reconciled. One chapter gives a brief analysis of each of Paul's epistles with the hope that a background, too often undisclosed, may be provided by which the profound, eternal values of the Apostle's writings may be accepted.

Two unusual features of the book are to be noted. First, the author adds at the close of his volume "A Pauline Dictionary" in which he sets forth the meaning Paul gave to such terms as: "age, atonement, body, communion, election, faith, grace, justify, new man, reconciliation, redemption, sin, slave of Christ, etc." The other is the map on the back end-paper. On a map of the United States, the journeys of Paul have been superimposed. Starting at Wilmington, N. C., as Jerusalem, Paul's itinerary would have taken him to Washington (Antioch), west through Canton, Ohio (Iconium), to Madison, Wis. (Philippi), south to Jacksonville, Ill. (Corinth). His last journey would have carried him from Goldsboro, N. C. (Caesarea), to Cincinnati, Ohio; Louisville, Ky.; Hutchinson, Kan.; and then north to Pierre, N. D. (Rome). This book will bring the reader's mind back to the Biblical narrative after reading Sholem

Asch's fiction *The Apostle*, and the rather heavy *From Jesus to Paul*, by Klausner.

CLAYTON A. ROBERTSON.

Paul According to Rall

According to Paul. By Harris Franklin Rall. Scribner. 272 pages. \$2.75.

HERE is a full-course dinner of appetizing and delectable theological thought. Served in commendable style from start to finish, one comes away from the banquet table well filled and with the knowledge that such cuisine cannot be matched.

The twelve courses, according to the chapter division, will be remembered best as accoutrements to the "piece de resistance"—salvation. "Religion in search of a theology" is in truth an appetizer, and Paul's anthropology serves adequately as an entree; but salvation through right relations, salvation as a process of remaking, salvation through Christ, salvation in history and beyond history—these four slices of red meat compose the unforgettable main course.

Admitting that it would be too much to expect from this significant man in the early Christian succession to solve all the problems attendant upon a new faith, the author is nonetheless convinced that Paul achieved a polarity of thought which has done much to establish basic principles and point the way toward interpretation. Paul was not a syncretist—putting a series of external things together, but that he was capable of unifying interests and influences is obvious to any student. Paul speaks of absolutes, but sees the re-

ative. He preaches perfectionism, but acknowledges failure. He recognizes the individual, but lives in a social realm. He looks to the future, but perceives the present. He thinks of the church as divine, but knows it to be human. All these Pauline characteristics are viewed as the manifestation of a vital religious experience.

Equally significant is Paul's way of interpreting the key ideas of such Christian experience—grace, faith, love, spirit, church. The approach is never exclusive. Always the rational, mystical, and ethical implications of these ideas are recognized and delicately balanced.

Noteworthy is the treatment of Paul's apocalypticism as it concerns a Christian philosophy of history, and the absolute refusal on Paul's part of separating the ethical from the religious. Equally intriguing is the analysis of Paul's social consciousness and the import of Christianity for social problems.

The work of the Spirit, the church as the channel through which the Spirit's power is operative, and the ethical implications of the Christian way—both individual and social—are expounded in the closing pages. ROBERT D. HERSHEY.

New Translation

The New Testament. Newly Translated from the Vulgate. By Ronald A. Knox. Sheed & Ward. 573 pages. \$3.

MONSIGNOR KNOX is the son of the Anglican Bishop of Manchester, and is evidently steeped in the King James Version. It may be assumed he is familiar with the modern translations of the New Testament.

His translation is an admirable and scholarly work. The beauty of diction, rhythmic sequences, clarity of expression, and frank intellectual integrity are unexcelled in any contemporary translation. The obvious reverence with which the material is treated reflects the deep piety of Father Knox.

There are none of the latinisms which make the Douay Version seem to have been done for the express purpose of em-

phasizing doctrines and practices peculiar to the Roman Catholic Church. On the other hand, there is the doctrinal conservatism which constitutes the evangelical New Testament.

Some intolerant reviewers will criticize passages like I Peter 1: 22, which is rendered, "Purify your souls with the discipline of charity," or Apocalypse (Revelation) 13: 10, which reads, "Such good grounds have the saints for their endurance, and for their faithfulness." However, these and similar passages are adequately treated in the footnotes, and really do explain themselves in the context.

RUSSELL W. STINE.

Christian Fiction

The Slave Who Dreamed. By Maxine Shore and M. M. Oblinger. Westminster. 154 pages. \$1.50.

Few, indeed, are the novels of Christian adventure that appeal as much to youth as modern secular books. But this is a colorful story that matches the best. Beginning in Jerusalem, the fortunes of Lucius, early teen-age slave of a Roman official, are traced through many exciting adventures with fellow slaves, Roman soldiers, friends of Jesus, Paul, and the grandson of Joseph of Arimathea.

His dream of freedom is realized through a series of providential contacts with Christians that include trips to Alexandria, Rome, Spain, and Britain. The common and court life of the Roman Empire is skillfully portrayed in mob riots, sea storms, slave hunts, and Druidic sacrifice, from which he is saved and reunited as a Christian prospect with his father and mother.

Each chapter ends in suspense that builds up to a dramatic climax on the last page. The reviewer has profitably used the book in serial form as pre-session material for Intermediates in the weekday church school. Though written for youth aged nine to fifteen, adult leaders will find it valuable in developing the art of storytelling. CHARLES J. HARRIS.

Maple Leaves and Beavers

Constructive Lenten Reading and Sundry Spiritual Directions

By N. WILLISON

DESTRUCTION seems to be the major operation of the greater part of the world at the present time. However, lest we plunge into unnecessary gloom over the prospect, let us not overlook the evidences of the constructive forces at work. I shall refrain from philosophizing, but I have had a very cheering experience through some reading matter. It has made me feel better.

I have read Dr. Paul Scherer's book, "For We Have This Treasure"—the Yale Lectures for 1943. I would like to comment on it but I lack an adequate supply of superlative epithets. Such are needed. It is a storehouse of spiritual building materials for the preacher; but it is much more. It is a work of art for the lover of all that is beautiful in thought and in language. What memorable sentences! Note, for example: "The fundamental joy of being a Christian consists not in being good. I get tired of that. But in standing with God against some darkness or some void and watching the light come."

Dr. Scherer is not depressed, for he sees beyond the evil deeds of men. He speaks again in the new book of Lenten sermons edited by Dr. Paul Z. Strodach, "Victim or Victor." He sees Jesus on the cross, and it seems that there is "nothing there but pathos and defeat, a poor life blown about like a scrap of paper by the winds of circumstance and caught fast on a gallows." But that is not the whole truth, for "He is a man changing the whole face of the earth. He it is that strikes those dreadful blows with a hammer, nailing down sin and death so that they cannot ever move again, showing them up!"

There are other good things in the book, "Victim or Victor." For several years Dr. Strodach has edited for each Lenten season a new book of sermons. The Church owes him a debt of gratitude.

Another book should find many appreciative readers. It is Dr. R. H. Gearhart's little volume of 75 pages on "The Tale of the Widows' Sons"—an elaboration of snatches of Bible incidents to illustrate the yearning for the true God of people who came near enough to Jewry to hear rumors, but because of jealous Jewish pride of race and election were not admitted to the holy places in spite of the fact that they rendered to the Jewish temples a service the Jews could not themselves provide. Only when Jesus stepped through the gate, smiled and said: "Tell him to be of good cheer and fear not, for I have overcome the world," could the representative of the last generation of seekers, the widow's son of Nain rest, for, "no longer was he afraid." Though there be destruction all around us the Gospel of Jesus Christ remains constructive.

Aiding Reconstruction

And how can we aid in reconstruction—or in "rehabilitation"? The latter term is usually given a social and economic connotation; but surely the Church must endeavor to give it also a religious content. May it be that experiences in the midst of the ruins of man-made things shall result in visions of the new things of God "that the storms of time can never destroy"?

The Canadian "Wartime Information Board" publishes a monthly bulletin on "Canadian Churches and the War." In this are presented suggestions from the various religious bodies regarding religious needs and possibilities. In the December issue, an Anglican rector is quoted. He states: "The Church will be deeply concerned about the spiritual problem. . . . The Church must never lose sight of the fact that she has always had a plan of rehabilitation. . . . That plan has

always been known as the Plan of Redemption. It is wider in scope than any temporary measure. It is longer in time and deeper in purpose than any scheme man can devise."

A Baptist states: "Churches should know something of the experience through which each man in the services has gone that they may deal with him understandingly and with Christian sympathy."

A Lutheran—the editor of *The Lutheran Voice* (ALC)—states: "Now is the time to prepare for the return of the men; in fact, it has been time for it during all of their absence. If we are pastors to them now, they will accept us as such when they return. . . . There may be various problems connected with their re-establishment in civil life. As a community and church we must give advice and assistance where needed, even in addition to that given by the government."

A member of the United Church of Canada said in a sermon: "Let us seek from the God of all wisdom an understanding heart that we may share their hope of a saner, more Christian world."

The bulletin also vigorously commends the work of the chaplains. An eye witness is quoted: "But above everything, he is a man of God, and as His witness carries on Christ's ministry to the best of his ability among all with whom he comes in contact." Heartening news of the steadfastness and courage of the churches in Europe is also given.

Optimism and Faith

Our Lutheran people in Canada have entered the New Year with confident optimism and—may we hope—a strengthened faith. Annual reports in general have been unusually good. Synodical treasurers are happy. The Manitoba Synod, for example, is several thousand dollars in advance of the exceptionally good preceding year. *First English Church of Winnipeg*, a member of the Synod of the Northwest, reports total receipts of nearly \$14,000, including \$5,000 for debt reduction. *St. Peter's, Winnipeg*, shows an increase in receipts of 20

percent; and *Trinity* of the same city reports a better standing than at any previous time during the past fifteen years. *Trinity, Saskatoon*, presented the best report in its history. Similar reports come from other parts of the country, as for example, *Trinity, Hamilton*; *St. Peter's, Ottawa*; *Resurrection, Halifax*. There have been numerous pastoral changes and there are many vacancies. The Manitoba Synod, for example, reports seven pastors who have recently changed their parishes. There are six vacancies.

Other general bodies in Canada also report numerous vacancies. The Norwegian Lutheran Church reports that out of a graduating class of 88 at Luther Seminary, St. Paul, Minn., only one consented to go to a Canadian field. But more students are coming to the Canadian seminaries. The Church faces problems; but there are also great opportunities.

"Other Sheep I Have . . ."

(Concluded from page 21)

interviewing people. On the first two nights our Lutheran men and women, working in teams, called on 786 people and secured the commitment of 276 of them for the Christian life and church membership. The eleven co-operating churches will provide a six-week course in "The Christian Way of Truth and Life," based on Luther's Catechism, and personal interviews by the pastor so that both new members and the congregation will be prepared for the enlargement of the fellowship of faith and service. Dr. H. T. Weiskotten was chairman of the committee on arrangements.

THE man who is Britain's special envoy to the U. S. A., Robert Law, wants the American public to accept still tighter ration restrictions in order that impatient European civilians may have more and sooner. This is not to be confined to food. In the meantime, various items of both kinds are appearing in European black markets.

From Reading and Vicinity

New Superintendent Installed and Good Reports from Congregation

By LUTHER SCHLENKER

The Rev. Walter Thomas Hempel began his new duties as superintendent and pastor of the *Lutheran Inner Mission Society of Reading and Vicinity* February 1. He succeeds Fred J. Fiedler, D.D., who has been called after six years with the society to be a secretary of the ULCA's Board of Foreign Missions. Pastor Hempel was born in New Castle, Pa., July 16, 1911, and became a member of St. Paul's Church there. He is a graduate of Thiel College in Greenville, Pa., class of 1934, and of the Philadelphia Seminary in 1937. He served as pastor of congregations at McDonald,



The Rev. W. T. Hempel,
Superintendent of the Reading
Inner Mission Society

Pa., and St. Stephen's Church in Philadelphia. Four years ago he was called to be a missionary for the Board of Inner Missions of the Ministerium of Pennsylvania, where his chief duty was visiting in prisons, hospitals, and other institutions. Pastor Hempel was married to Ruth Jessie Schaubel on June 4, 1938. They have two children, Barbara Ann and Walter Thomas.

Two Decades of Service

Advent Church, West Lawn; the Rev. Ernest A. Weber pastor, recently celebrated the twentieth anniversary of its organization. Speakers at the morning service were the pastor and Mr. C. A. Unger, a member of the first church council, and for the past twenty years the president of the Sunday School Association and a member of the choir. At the evening service the Rev. Karl S. Henry, Superintendent of Home Missions of the Ministerium of Pennsylvania, spoke.

Advent was incorporated as a congregation in 1925 with 46 members. Services were held in the West Lawn Grade School Building. September 6, 1925, the late Rev. Harry A. Herman was called as the first pastor to serve Advent in connection with Redeemer Church, Oakbrook.

Pastor Weber became the first resident pastor January 15, 1928. Ground was broken for the present church June 10, 1928, and the church was dedicated December 16, 1928. The congregation has 705 confirmed members, 495 communing members, and 538 contributing members; 125 members are in the armed forces. During 1944, \$3,500 was paid on the church debt and \$1,914 for the benevolent causes of the church at large.

Visitation by Group Meetings

Trinity Church, Reading, the Rev. Gunnar Knudsen pastor, inaugurated a highly successful variation of the Every Member Canvass, known as Visitation by Group Meetings. Meetings were held five consecutive evenings. By mail and telephone a schedule was set up so that each member attended one meeting. The pattern of each meeting was a devotional period by the pastor, presentation of the work of Trinity at home and abroad by three laymen, and an analysis of the budget on

slides. After questions and discussion, all enjoyed an hour of fellowship. The result of these meetings was a greater understanding of the work of the Church among the members, generation of fellowship among the members, and a 35 percent increase in pledges. Also among the results was the acceptance of an "Expanded Challenge" budget of \$8,700 to be spent on new work for the Kingdom. The secret of the success of this Visitation by Group Meetings was the preparation of the plans down to the last detail and then the hard work on the part of the 166 people who put the plans into effect.

Nationally Honored

Curtis Wiltrout, secretary of St. John's congregation, Kutztown, received national distinction when the course in farm machinery repair, operation, and construction in which he was chief instructor won a national award. There were more than 12,000 such courses offered throughout the nation, and the one at Kutztown was adjudged to be the finest, according to the findings of a survey issued by the Federal Education Department. Under the guidance of Paul C. Dunkelberger, supervisor of vocational agriculture in the local high school, and Mr. Wiltrout, the sixty-seven farmers enrolled in the course turned out this enviable record.

The Conference Luther League held its annual rally at Grace Church, Shillington, the Rev. Victor Kroninger pastor. The Rev. Charles V. Naugle of Columbia, Pa., delivered the inspirational address and Pastor Kroninger was chaplain. The Chapel Choir, consisting of Intermediate Luther Leaguers, furnished the music for the service, which was attended by 150 young people.

Dr. Strock Addresses Ministers

The Reading Pastoral Association was addressed by J. Roy Strock, D.D., secretary of the Board of Foreign Missions, at their January meeting. He stated that the most important foreign mission event of the

year was the election of President E. Prakasam, first native pastor to head the Church in India, and the second event in importance was the transfer of administration from the mission to the native church. Dr. Strock reviewed the whole mission situation facing our Church. "We ought to make one of our major efforts in China," he said. The Rev. Luke Sweitzer, pastor of Nativity Church, Reading, also addressed the association and gave an outline of the magnitude and significance of our home mission work.

The Rev. Earl S. Erb, Secretary of Benevolence of the Ministerium, spent the month of January visiting churches and meeting with church councils in the conference. During the month of May he will visit the rural churches in the conference.

The choir from the *Theological Seminary at Philadelphia* gave a recital in Trinity Church, Reading, Sunday afternoon, January 14. The choir of thirty-three students is under the direction of the Rev. Elmer E. Zieber, instructor in voice at the seminary.

Good Records

Zion Church, Womelsdorf, the Rev. M. M. Enders pastor, recently liquidated the debt on the beautiful English Gothic edifice erected during the pastorate of the late Rev. Harvey S. Kidd. A program of organ music and chimes was broadcast Christmas morning from this church over Station WEEU, Reading, and was heard with edification throughout the adjacent community.

St. John's, the sister church in the Womelsdorf Parish, met its apportionment in full during 1944. An Aid Society has been organized with 41 members which is truly a source of aid.

St. Matthew's Church, Reading, W. R. Siegart, D.D., pastor, recently received a bequest of about \$2,500, which will be added to the endowment fund. The apportionment has again been paid in full this year by the congregation.

South Jersey News

Diamond Anniversary at Phillipsburg; Divisions and Combination of Parishes

By H. PAUL GERHARD

SEVENTY-FIVE years ago a few more than one hundred baptized members, today over a thousand, is the record of *Grace Church, Phillipsburg, N. J.*, the Rev. Webster K. Reinert pastor, which on January 7 began the celebration of three-quarters of a century of history. The guest preacher for the service was Paul C. Empie, D.D., assistant executive director of the National Lutheran Council.

Serving the congregation since its beginning were nine pastors, the first, Prof. Matthias H. Richards, D.D., having organized the congregation on the first Sunday after Epiphany in 1870. Two sons of the congregation are in the ministry, the Rev. J. E. Shewell, Narberth, Pa., and the Rev. Joseph L. Stump, Jr., Duluth, Minn.

William H. Johnson, treasurer, reported that for the second year Grace Church has contributed the full amount of its apportioned benevolence, the amount this year being \$1,996.

Given recognition for her unusual church attendance record *Mrs. Harriet Knauss*, the oldest member, who will be ninety-three in February, was honored.

The chairman for the anniversary committee which will function throughout 1945 is Mr. Christie C. Sickels.

Shore Parish Divided

A division of the *Ocean City-Somers Point Parish* has been effected at the request of the congregations and with the approval of the New Jersey Conference. The Rev. Frank Adler at St. John's, Columbia, Pa., was the last pastor.

Grace Church, Somers Point, has called Seminarian *Robert Z. Wuchter* of Wyomissing, Pa., who will be installed after his graduation from the Philadelphia Seminary and ordained by the Ministerium of Pennsylvania in February.

St. John's, Ocean City, carries on a special ministry for the church in its well known boardwalk services conducted during the summer vacation season.

The *Mt. Ephraim-Wenonah Parish* has called as pastor Seminarian *Howard K. Laubach, II*, to be graduated from the Philadelphia Seminary and ordained at the synodical service to be held in Wyomissing, Pa., February 27. The former pastor of this parish was the Rev. William J. Leifeld, who relinquished the work July 30, 1944, to accept a call to St. John's, East Mauch Chunk, Pa.

Mt. Holly-Hightstown

St. Paul's, Hightstown, vacant since the Rev. John McConomy resigned in January 1944 to go to Weissport, Pa., will under special arrangement by the synodical Board of Home Missions be provided pastoral care and services every Sunday.

In agreement with St. Paul's, Mt. Holly, the Board of Missions has arrived at plan for the Rev. Leonard Good, pastor at Mt. Holly since March 1943 to become the pastor of the Hightstown congregation. Pastor Good started this new work January 1945, and is conducting the service and the Sunday school every Sunday afternoon.

Directors for L.W.A.

Directing the Lutheran World Action appeal in South Jersey during the present year will be the Rev. C. Donald Heft, pastor of St. Mark's, Oaklyn, newly appointed chairman for the New Jersey Conference of the Ministerium of Pennsylvania and Adjacent States.

For the Central Pennsylvania Synod, the churches will be under the leadership of the Rev. Paul W. Kapp, pastor of Holy Trinity, Audubon.

At the annual stewardship dinner of *Our Saviour Church*, Haddonfield, Mr. Fred. W. Wentker spoke to 130 fellow members on the work of the United Lutheran Church in reporting the Minneapolis convention, which he attended as a delegate of the New Jersey Conference.

Assembling in *St. Andrew's-by-the-Sea* for a devotional service, the Committee of Presidents of the Conferences of the Ministerium of Pennsylvania and Adjacent States met in two-day session in Atlantic City. Business meetings were held in the Hotel Jefferson, December 12 and 13.

Rochester—the Flower City

Persons and Congregations in the News

By HOWARD A. KUHNLE

THE Rev. Alfred L. Beck, pastor of Reformation Church, is the president of the Lutheran Pastoral Conference, having been advanced from secretary. The Rev. Dorr E. Fritts, pastor of St. Paul's, is vice-president. The Rev. Robert W. Stackel, pastor of Emmanuel, is secretary. The Rev. Alfred J. Schroder, pastor of Christ Church, was returned to the office of treasurer, which he has held since 1942.

Dr. Ernest Heyd, pastor of Zion Church, has been made an honorary life member of the Board of Trustees of Wagner College in recognition of his long and effective service to the college.

One of the most interesting sessions of the *Melanchthon Society*, our younger pastors' group, was devoted to a study of the proposed changes in the hymnal of the Common Service Book, under the leadership of the Rev. Alfred J. Schroder. Other pastoral groups might well make use of the intensive study of this subject made by Pastor Schroder.

The Rev. Elwin A. Miller, on leave as chaplain at the State School at Industry, N. Y., and now a Navy chaplain, has been made second in command among Protestant chaplains of the Training Station at the Naval Operating Base at Norfolk, Va. His services are conducted at the "David Adams Memorial Chapel."

Sister Josephine Gouker, parish deaconess of Reformation Church, Rochester,

and Miss Emily Kener of the Inner Mission Society, are local representatives for the group which is raising \$50,000 for a scholarship fund for the Baltimore Motherhouse, in celebration of its fiftieth anniversary.

The Rev. L. Ralph Tabor, pastor of Luther Place Memorial Church, Washington, D. C., will be the Lutheran speaker March 8, in the series of Lenten services held in Asbury-First Methodist Church, Rochester. At the evening service, the Reformation Church choir will sing. Pastors A. L. Beck and Robert Stackel will participate in the services.

The Rev. Eugene L. Stowell, pastor of Resurrection Church, was the Lutheran representative at the annual Service of Prayer for Christian Unity, held in the First Baptist Church, January 21. The speaker was Dr. Gordon A. Sisco, general secretary of the United Church of Canada. Pastor Stowell reports that Resurrection will conduct a campaign throughout 1945 for \$10,000 for mortgage reduction in celebration of its twentieth anniversary. The congregation had a splendid year in 1944.

Congregations

Emmanuel Church had an unusually well-attended and enthusiastic congregational meeting by streamlining the program. A feature billed in advance as a surprise was the burning of a note for \$6,000 on the new building.

Thinking Leaders Read

THE LUTHERAN CHURCH QUARTERLY

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IN THE JANUARY ISSUE, FOR INSTANCE, ARE THE FOLLOWING ARTICLES AND NOTES AND STUDIES:

LUTHER, THE PROPHET OF A NEW AGE, *by George W. Richards*

THE CHURCH, THE SEMINARY, AND THE STUDY OF THEOLOGY, *by Henry Offermann*

LUTHERAN UNITY AND DIVERSE CULTURES, *by Frank H. Clutz*

ATONEMENT: THE CHURCH'S TASK, *by William C. Berkemeyer*

FURTHER REFLECTIONS ON THE KINGDOM OF GOD, *by John H. Sardeson*

THE RELIGIOUS VALUE OF WHITEHEAD'S PHILOSOPHY OF RELIGION,

by Charles W. Kegley

THE OLDEST LUTHERAN CHURCH IN AMERICA, *by Harry J. Kreider*

LITURGICAL PRACTICE IN THE UNITED LUTHERAN CHURCH IN AMERICA,

by Edward T. Horn, III

TOWARD A BETTER DOGMATIC, *by Archibald E. Deitz*

THE FUNCTIONS OF THE CHURCH IN RELATION TO ITS MEMBERS,

by Theodore G. Tappert

THE LORD'S SUPPER AND CHRISTOLOGY: A RESPONSE TO DR. C. B. GOHDES,

by George W. Forell

WHAT WAS THE FORMULA OF CONCORD TRYING TO SAY? A REPLY TO DR. C. B.

GOHDES, *by Benjamin Lotz*

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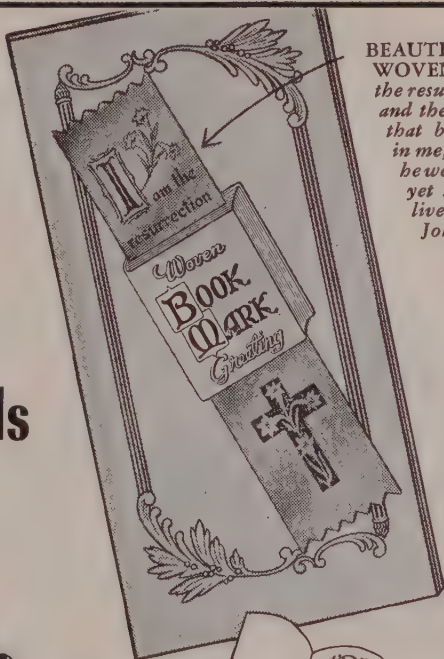
Pastor Norman W. Ross of *First Church, Lyons*, reports that the congregation has gone forward in a splendid way since engaging Miss Elizabeth L. Fackler as parish worker last year. She teaches religious education on weekdays, trains a junior choir and an intermediate choir, holds junior church at the regular worship hour on Sunday, and trains teachers for the Sunday school. Pastor Ross reports an interesting period of work for Hartwick College at Oneonta, N. Y., during October and November while soliciting funds. He was especially surprised to learn of the many young people who are interested.

Philadelphia, Pa. The report of Hugh E. Yost, D.D., as pastor of Temple Church, gives the following information for the year 1944: Baptized membership 1,527

(gain 49); confirmed 1,100 (gain 36); communing 720 (gain 48). Of the 150 men in the service nearly ninety are overseas. Expenditures for current expenses were \$14,344; for benevolence \$6,802. This congregation for the third year in succession paid the synodical apportionment in full or with excess. They pay \$600 toward the support of their own missionary on the foreign field, the Rev. J. Kenton Donat.

February 11, "Pohlman Day," was observed with a special service in the morning, at which the sermon was preached by Dr. S. T. Nicholas, one of the Church's most active "retired" pastors. He and Dr. Pohlman were schoolmates and lifetime friends. This celebration marked the second anniversary of the launching of the "Greater Temple" Fund, in whose treasury there is now \$11,000.

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Texas Tidings

Congregations in "Lone Star State" Report Progress

By JAMES F. VORKOPER

Student Walter Lentz has been called by Trinity Church, Victoria, to become assistant pastor of this large congregation of which the Rev. J. M. Schedler is pastor. Mr. Lentz is a member of St. Luke's

Church, San Antonio, where his father, the Rev. R. F. G. Lentz, retired, is also member. The date of his ordination has not been reported to the writer.



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Steady Growth at Austin

The beautifully prepared and mimeographed bulletin for the ninth annual meeting of the First English Evangelical Lutheran Church, Austin, Texas, Lewis P. Speaker, D.D., pastor, is filled with interesting events of this eight-year-old mission, which became self-supporting two years ago. During the past year this congregation bought a new parsonage, received 69 adults and 28 children into church membership, and increased from 303 to 315 in communing membership. The confirmed membership is 415; baptized membership 538. The total income for the year from the congregation as a whole was \$17,001.18. Even with the purchase of a parsonage the indebtedness was reduced twice as much as in the previous year. The indebtedness of the air-conditioning unit was liquidated. This congregation holds morning and evening services with a total average attendance at both services of 279 per Sunday.

Soldier Sends Check to Home Church

Here's the way many of our parish members in the rural areas read during the winter months: "The pastor and family wish to express their appreciation to you good people who have remembered them with so many good things to eat—sausages, roasts, pork chops, spare ribs, bacon, fryers, eggs, fresh rolls, ham, liver sausage, hogshead cheese, fresh tomatoes, sweet potatoes, pumpkin, etc." This is an excerpt from "The Messenger" of Peace Lutheran Church, Vernon, Texas, the Rev. J. W. Kern pastor. This congregation

The Lutheran

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raised its apportionment in full this year, receiving more than in any previous year.

One of the men from this congregation who is in the armed forces remembered his home church by sending a check for \$30 for pastor's salary. How important it is that the church does not forget her service men, and how heartening it is that our service men do not forget their church.

Heartening Parish Activity

"The Parish Echo," official organ of *Philadelphia Lutheran Church, Swiss Alp*, reports a constantly growing pipe organ fund. New Common Service Books will be introduced in this congregation as soon as the supply arrives from the Publication House. Philadelphia Church and her sister congregation, Trinity Church at Black Jack, are bi-lingual congregations, under the pastorate of the Rev. E. F. Eilers.

Grace Church, Houston, began the new year with an attendance of 170 present at the morning service. This congregation is making rapid strides in reducing indebtedness and also in establishing a large building fund so that they may immediately start building when priorities on materials are lifted. In December, when 82.2 percent of the pledge cards had been returned, the congregation had pledged nearly \$5,600 for current expenses and \$1,611 for the building fund for 1945. The total building fund at the close of the year, we understand, was nearly \$10,000.

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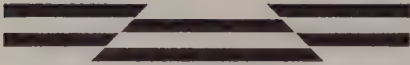
SUNDAY SCHOOL	9:30 A. M.
WORSHIP	11:00 A. M.
YOUNG PEOPLE	6:30 P. M.
DURING LENT—Wednesdays	7:30 P. M.



It is reported that Chaplain Fred W. Kern is now in Holland. His wife and children still live in Austin, Texas.

Church Buildings Needed

St. Mark's Church, Corpus Christi, the Rev. Dr. W. I. Guss pastor, is now holding services in the front room of the parsonage, 3106 S. Alameda Drive. A service of dedication for the parsonage-chapel was conducted by Dr. Guss January 21. Plans for the first unit of the new church are complete and bids are being secured. It is



FAITH on the Battle Fronts

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YOUR DADDY DID NOT DIE

By Daniel A. Poling

One of the loveliest, most tender and most worthwhile books the war has yet produced. An intimate story of the life and spiritual development of Dr. Poling's son, who was an Army chaplain lost in the sinking of a transport,—written as a message to his grandson. (175) \$2.00.

THE GREAT ANSWER

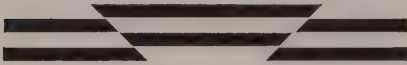
By Margaret Lee Runbeck

Does God hear the prayers of war's suffering thousands? This book tells of fighting men and women who have turned to God in the midst of danger, and of how they were answered. (38) \$2.00.

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hoped that this congregation will soon have a proper place in which to worship.

Immanuel Church, Inez. The Inez Union Church, in which this Lutheran congregation worships and which is the only church using this building at the present time, is to be remodeled by interested persons in the community. This congregation is being supplied Sunday mornings at the nine o'clock service by the Rev. J. M. Schedler. We expect that the new assistant pastor at Trinity Church, Victoria, will aid in taking care of this lone mission.

A new Brotherhood was organized at *Port Lavaca* at the time of the visit of Mr. C. E. Broden and W. W. Altus of Harlingen, who aided in the organizing. Texas Synod seeks to encourage the initiative and energy of brotherhoods.

Harlingen Pastor and Church

Grace Church, Harlingen, the Rev. J. I. Vorkoper pastor, launched forth in its annual meeting, January 8, by voting to purchase additional property for \$15,000. January 14, in answer to a special appeal to raise the down payment of \$2,500 on the new property, members of Grace Church placed \$1,400 on the altar. Provision was made for the entire down payment by the end of January. This property will provide space for additional Sunday school and organizational meetings and for a future expansion program. Since the first of the year the average morning attendance has increased from 83.2 (December) to 100 (January) with a similar percentage of increase in the Sunday school. There is the possibility of establishing a Lutheran Service Center in one of the new properties to take care of the army personnel at the Harlingen Army Air Field. The pastor holds a monthly communion service at the Post Chapel and also has conference hours every Thursday. If any of our readers have relatives or friends in the Rio Grande Valley, the writer would appreciate knowing their names. Help build and strengthen the great Texas Mission field.

The Lutheran

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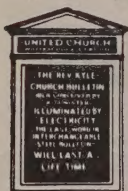
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Personal

Mr. I. H. Bartholomew, organist and choirmaster of Holy Trinity Church, Bethlehem, Pa., since May 1903, resigned this office January 31.

The Rev. Leo S. LaFontaine, pastor of the Minerva Parish in Ohio for the past two years, resigned as of January 31 to accept a call of the Board of American Missions to work in Puerto Rico.

St. Paul's Church, Minerva, has been redecorated without incurring any indebtedness, \$4,000 being raised for this purpose above the current budget of \$3,964. Benevolence has been paid to synod for the past eight years, and during the present pastorate \$2,135 was given for all benevolence by a congregation of 146.

St. John's congregation voted \$50 toward establishing a seminary in Argentina and a like amount toward an organ fund and purchased a surplice and set of stoles. Benevolence has been paid in full for the past three years, \$1,301 being raised.

Gifts were presented in both congregations toward better equipment of the chancels, and monthly parish letters have been sent to those of the congregations in the armed services. Before departure from Minerva, Pastor LaFontaine and his wife were the recipients of gifts of money from the congregations and personal gifts expressive of the esteem in which they are held in the parish and in the community.

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Deaths

The Rev. Andrew Bachofer, retired. Born April 17, 1878; died January 23, 1945. Buried in Somerton Memorial Park, Philadelphia, January 27, 1945.

The Rev. Jacob Wilson Lazarus, retired, Wernersville, Pa. Born October 24, 1862. Number One on the Ministerium of Pennsylvania's roll since October 24, 1944. Died February 3, 1945.

OBITUARY

Mrs. David T. Koser

Sarah Elizabeth Koser, widow of Dr. David T. Koser, passed from this life at her home in Gettysburg, Pa., January 18, and was buried in Evergreen Cemetery, Gettysburg, January 22. The Rev. D. F. Putman, her pastor, and the Rev. R. R. Gresh officiated at the funeral services.

Mrs. Koser, daughter of Henry and Margaret (Cashman) Little, was born in Adams County, Pa., March 24, 1859. Following the death of her first husband, Wesley Peters, sixty-five years ago, she married Dr. Koser, pastor of Trinity Lutheran Church, Arendtsville, Pa. She was devoted and faithful in the service of that congregation during the long pastorate of her husband until their retirement in Gettysburg in 1923. Here they became members of Christ Church. In both congregations she was an active member and leader in the Women's Missionary Society.

Surviving are two daughters, Mrs. Ruth Koser, Gettysburg, and Mrs. Edwin Rice, Arendtsville; eight grandchildren; four great-grandchildren; one stepson, the Rev. John Koser, Hialeah, Fla.; one stepdaughter, Mrs. E. E. Campbell, Dayton, Ohio; and one sister, Miss Mary Little, at home.

D. F. Putman.

RESOLUTIONS

Mr. Thomas A. Hale

Whereas it has pleased Almighty God to call out of Life into Life Everlasting our brother and co-laborer in the work of God's Kingdom here on earth, our deeply respected minister of music in St. Paul's Lutheran Church, Utica, N. Y., the late **Mr. Thomas A. Hale**, who gave of his love and devotion to the work of our choirs these many years, we hereby present these resolutions for consideration of all people.

Whereas he ever kept the music of our services on a high plane, and rendered the worship here in God's house with sincere and consecrated fidelity, we who felt our hearts and souls enriched and enkindled by the moving beauty of the rendition of God's words set to music, pray that in the heaven above he will eternally sing praises to the Lord and Father of all mankind.

Whereas his presence among us will be constantly felt and his cheering words of kindness always missed, we extend to his widow, his family, and his loved ones, our sincere sympathy in this hour of sorrow and in humble faithfulness call upon our Father in heaven to wipe away all tears until we all meet on that beautiful shore in the Life Beyond.

Therefore, we the pastor and church council, and the congregation of St. Paul's Lutheran Church, Utica, N. Y., request that a copy of these resolutions be sent to the bereaved family, to the local newspapers, to THE LUTHERAN, and



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